M. V.ᵗʳ Gucht Sculp.

Rise & pray, l[illegible] enter into temptation. Lu[illegible]

Printed for R. Barker & J. K[illegible] in W[illegible] Hall

30 63 AUL

A

New Manual

OF

DEVOTIONS,

In Three Parts.

PART I.

Containing Prayers for Families and Private Perſons.

PART II.

Containing Offices. I. Of Humiliation. II. For the Sick. III. For Women with Child.

PART III.

Conſiſting of an Office for the Holy Communion: To which are added ſome Occaſional Prayers.

The Second Edition Corrected.

LONDON: Printed for *B. Barker*, at the *White Hart*, and *C. King*, at the *Judge's-Head*, both in *Weſtminſter-Hall*; *W. Taylor*, at the *Ship* in *Pater-Noſter-Row*; and *H. Clements*, at the *Half-Moon* in *S. Paul's* Church-yard, 1713.

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A New Manual OF DEVOTIONS.

PART I.

CONTAINING

PRAYERS FOR FAMILIES AND PRIVATE PERSONS.

And Jesus *spake a Parable unto them, to this End, That Men ought always to* Pray, *and not to* Faint, *Luke* xviii. 1.

Oratio *Justi* Clavis est *Cœli*, Gerhard.

LONDON:
Printed for *B. Barker*, at the *White Hart*, and *C. King*, at the *Judge's Head*, both in *Westminster-Hall*, 1713.

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PREFACE.

THE Glory of God, and the Good of Souls, have been the only Inducements for publiſhing the following Devotions; it is hoped they will, in ſome Meaſure, anſwer thoſe Ends, and aſſiſt the good Chriſtian in the Diſcharge of the great and important Duty of Prayer.

In the Devotions for private Perſons, there are Morning and Evening Prayers for every Day of the Week, to which are added Prayers for any intermediate Time of the Day. This was done, without any Intention of preſcribing to any one; and was chiefly deſigned as a Means to furniſh the devout Chriſtian with Variety of proper Petitions and Expreſſions, wherein to lay open his Wants before God; and that by making Uſe of the Prayers in ſuch a Method, as the whole may be gone over in ſome ſhort Space of Time, he might be inſtructed in, and reminded of ſeveral important Duties of a Chriſtian Life. But after all, every one is left to his own Diſcretion, to chooſe, add, omit, or alter, as he ſhall ſee fit: Becauſe, as the Judgments and Opinions of Mankind are very different, ſo it can never be expected, that the ſame Method or Form of Prayer

should suit all Persons; or even the same Person at all times.

In the present Composure, no small Pains have been taken, to make the whole as generally useful, as can be well expected in a Work of this Nature; but as the best Performances have Imperfections, so this (to be sure) is not without them: However, 'tis hoped, there are none so great, but what a Christian may overlook, for the Sake of that Good, which is intended by it.

It is not pretended, that the following Prayers are all entirely new. There will be found among them several Collections from other Books; but those being such only, as have been thought excellent in their Kind, it was believed the whole would not be less acceptable for that Reason. And here particular Acknowledgments ought to be made to the wise and pious Author of the Great Duty of frequenting the Christian Sacrifice; *from whence, with his Leave, some Prayers in the Office of Humiliation, and for the Communion, have been collected.*

May God, of his great Mercy, make these Devotions serviceable to the Ends for which they are designed; and may his good Spirit accompany the Use of them, and enkindle in all our Hearts such a pure and holy Flame, as may never be extinguished by any Lusts or Passions; but being continually cherished and kept alive, by ardent and devout Prayers here, it may hereafter break forth in Praises and Hallelujahs, to God, and to the Lamb, for ever and ever. Amen.

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Introductory Diſcourſe

Concerning

PRAYER.

THE *Reaſonableneſs* as well as *Neceſſity* of frequent Prayer, is a *Truth* ſo well eſtabliſh'd among Chriſtians, that 'tis hard to account how a *Duty* attended with ſo many Advantages, ſhould be ſo much *neglected* as it is: One would be apt to think, that ſome Men who profeſs to believe, that *God is, and that he is a Rewarder of them that diligently ſeek him*, are not in earneſt, ſince they are ſo negligent in paying him that Duty of *Homage* and *Adoration*, which even *Nature* itſelf, without the Help of *Revelation*, would teach them to be due from a Creature to his Creator.

It is indeed a melancholy Reflection to think with what paſſionate Eagerneſs Men purſue their ſeveral Intereſts in this World, (when they know, that *the Faſhion of this World paſſeth away*, and that all their Attainments muſt in a ſhort time have an End) and how cold and heartleſs they are in proſecuting that *Happineſs*, which is to laſt to all *Eternity*. No Pains, no Solicitations are thought too much for the one; but little, very little, is thought enough for the other. I do not ſay, this is the Practice of all People; God be praiſed, there are many who make Religion the chief Buſineſs of their Lives, whoſe Devotions are as conſtant and regular, as the Riſing and Setting of the Sun; and who, not content with offering up a daily Morning and Evening Sacrifice of Prayer and Praiſe to God, do (as *Daniel* did) pray Three times a Day; and beſides, are continually ſending up *pious Ejaculations* to Heaven; ſo that in the ſtricteſt Senſe of the Apoſtle's Meaning, they may be ſaid *to pray without Ceaſing*.

But alas! how many are there, whoſe Lives are the very Reverſe of all this; who ſeem to live without God in the World, and to own no Dependence on his Providence, nor to have any Regard to a future Life; who ſeldom retire into their

their Cloſets, unleſs to form Projects and Deſigns of worldly Advantage, or to ſee how their Accounts ſtand in reſpect to the Affairs of this Life! How many Families are there, where the very Form and Appearance of Religion is almoſt loſt! where Children and Servants, inſtead of being called to daily Prayers in the Family, have hardly the Example ſet them of retiring in private!

What Methods thoſe that profeſs to be Chriſtians, take to ſatisfy themſelves in a conſtant Neglect of ſo plain and neceſſary a Duty, as that of *Private and Family Prayer*, I know not; but ſure they have little Thought, how they will be able to anſwer it at the *Laſt Day*, when they ſhall appear before the Judgment-Seat of Chriſt, there to give an Account how they have obſerv'd the Precepts of Chriſtianity, of which they can't but know this is one, and none of the leaſt, *That Men ought always to pray:* Or, as it is in another Place, *To Pray every where. I will*, ſays S. *Paul*, *That Men pray every where, lifting up Holy Hands without Wrath and Doubting.* S. *Luk.* xviii. 1. 1 *Tim.* ii. 8.

In order, therefore, to convince ſuch Men of the great Importance of *Praying frequently* to God, and how inexcuſable

they are if they neglect ſo to do, I deſire they would go along with me in the following Reflections. And in the firſt place, conſider that Prayer is a Duty enjoin'd us purely for our own Sakes; a Duty, that is neither expenſive of our Time, nor of our Eſtates; no Depth of Learning, no Subtilty of Parts is requir'd to the Practice of it; 'tis what the Meaneſt as well as the Higheſt may perform; 'tis ſuited to all Perſons and all Conditions; the Miſerable and Afflicted, the Proſperous and Happy, the Poor and the Rich, the Young and Old, may all pray to God; no Circumſtance of Life can incapacitate us for this Duty; it obliges all, for all are the Creatures of God, and depend upon Him for all the Comforts and Conveniences of Life; *In Him we live and move, and have our Being*; and therefore (as the *Pſalmiſt* adviſes) *we ſhould worſhip, and fall down, and kneel before the Lord our Maker*; and what engages us the more ſo to do, is, that God has been graciouſly pleaſed to invite us to this Duty by the moſt endearing Promiſes, and annex'd invaluable Bleſſings to the due Performance of it. He has declar'd himſelf to be *a God hearing Prayer*, and has promis'd, that *He will give his Holy Spirit to them that ask it.* Our Saviour has

has assured us, that *if we pray to our Father, which is in secret, our Father, which seeth in secret, will reward us openly*; S. Matt. v. 6. and that *whatsoever we ask the Father in His Name, He will give it us.* S. Joh. xvi. 23. *If any of you*, says S. *James*, *lack Wisdom, let him ask of God, that giveth to all Men liberally, and upbraideth not, and it shall be given him.* S. Jam. i. 5. Nay, so far has God been pleased to condescend in this Matter, as to appeal even to Men themselves for the Truth of it. *What Man is there of you*, says our Saviour, *whom if his Son ask Bread, will he give him a Stone? Or, if he ask a Fish, will he give him a Serpent? If ye then being evil, know how to give good Gifts unto your Children, how much more shall your Father which is in Heaven, give good Gifts to them that ask him?* S. Matt. vii. 9, 10, 11. As if he should have said, 'Was 'ever any Earthly Parent deaf to the 'Wants and Cries of his Children; and 'if they ask'd for Food, did he deride 'their Necessities, by giving them what 'it was impossible they should eat? If 'ye then that are *evil*, that is, *niggardly* 'and *covetous*, know not how to resist 'the Force of natural Affections; how

'much rather ought ye to think, that 'your Father, which is in Heaven, who 'ſees and knows, and pities all your 'Wants; He that is Goodneſs itſelf, 'who delights in communicating the 'Effects of that Goodneſs, and whoſe 'Love exceeds the Kindneſs of the moſt 'tender Parent; how much rather, I 'ſay, ought ye to think, that ſuch a Fa-'ther will be ready to hear the Prayers 'of his Children that call upon Him? 'It is certain, and you may be aſſur'd, 'That he will hear them, and give 'Good Gifts to them that ask him.

And now, what higher *Motives* can we wiſh for, to excite our Performance of any Duty, than we have for this? What can we deſire more to encourage our Addreſſes to God by Prayer, than to be aſſur'd, That He will *hear us?* He who is the Lord of Heaven and Earth, whoſe Goodneſs as well as Power is infinite, and who is as willing as he is able, to relieve our Wants! O the mighty Power of Prayer! who would ever be a Stranger to it? Who that conſider'd the Excellency of Prayer, and what an Inſtrument it is of our Happineſs both here and hereafter, would either neglect it, or be remiſs or careleſs in the Performance of it? 'Tis the higheſt *Privilege* we are capable

capable of in this Life; by this we converſe with God, and have an Intercourſe with Heaven. Prayer is a never-ceaſing Spring of *Comfort*, where we are invited to taſte freely, and from whence proceeds ſuch pleaſant Streams as will refreſh the Soul in all the Troubles and Calamities of Life. *Is any among you afflicted?* ſays S. *James*, *let him pray.* This was the conſtant Practice of the *Pſalmiſt*, and from his own Experience he has taught us, what mighty *Advantages* attend it. *When I am in Trouble*, ſays he, *I will call upon Thee, O Lord, for Thou heareſt me.* And in another Place, *I ſought the Lord, and He heard me, and delivered me from all my Fears. In my Diſtreſs I called upon the Lord, and cried unto my God; He heard my Voice out of his Temple, and my Cry came before him, even into his Ears.* Indeed, there is nothing in the World ſeems ſo prevalent with God, as *the fervent Prayer of a Righteous Man*; We are told by S. *James*, that it *availeth much*, when offered up in behalf of others, and to be ſure, 'tis of no leſs *Force*, when our own Wants are the Subject of it.

S. *Jam.* v. 13.

Pſal. xxxiv. 4.

Pſal. xviii. 6.

Not that we are to conclude from hence, That all the Prayers, even of a *righteous Man*, ſhall immediately be anſwered by God; no, there may be many wiſe Reaſons, why God may ſee fit to deny us what we ask for, or at leaſt deferr the granting it; as, for the Tryal of our *Faith*, or for the Exerciſe of ſome *Virtue* in us; or becauſe we are not yet fit for the Bleſſing we deſire; or that we ask for what he ſees would be *hurtful to us*, or the like. And therefore we muſt not underſtand the *Promiſes*, which are made to Prayer, in an abſolute, but a limited Senſe; that is, that when we and our Prayers have thoſe *Qualifications*, which are neceſſary to make them acceptable to God, he will give us what we ask for, if he ſees it fit for us; I ſay, fit for us, becauſe we may (and I doubt, from a Fondneſs for the Things of this Life, or through Ignorance, too often do) ask for ſuch Things, as it may be *great Mercy* in God to deny us.

In order, therefore, that our Prayers may be acceptable to God, Three Things are to be conſider'd. 1*ſt*, The *Qualifications* of the *Perſon praying*. 2*dly*, The *Matter* of our Prayers. And 3*dly*, The *Manner* of them.

Firſt,

First. The *Qualifications* of the *Perſon* praying.

1. He that would pray ſo as to be heard of God, *muſt liſt up holy Hands and a pure Heart.* He muſt not bring with him any *unrepented Sins*; but as God ſpeaks by the Prophet *Iſaiah*, upon the like Occaſion, *He muſt put away the Evil of his Doings.* —— *He muſt ceaſe to do evil, and learn to do well.* Or, as S. *Peter* adviſes, *Let him eſchew Evil, and do Good:* For, as it follows in the next Verſe, *The Eyes of the Lord are over the Righteous, and his Ears are open unto their Prayers: But the Face of the Lord is againſt them that do Evil.* And to the ſame Purpoſe ſays *Solomon*, *The Sacrifice of the Wicked is an Abomination to the Lord; but the Prayer of the Upright is his Delight. If I incline unto Wickedneſs with my Heart*, ſays holy *David*, *the Lord will not hear me.* Indeed there is nothing more evident from the whole Scope of the *Scriptures*, than *that God heareth not Sinners; but if any Man be a Worſhipper of God, and doth his Will, him he heareth*; as the

Iſa. i. 16, 17.

1 S. *Pet.* iii. 11, 12.

Prov. xv. 8.

Pſal. lxvi. 18.

blind Man, that was reſtor'd to Sight by our *Saviour*, told the *Phariſees*. In ſhort, Sin is the moſt *hateful thing* in the Sight of God, and therefore till a Man is come to a Senſe of his paſt Offences, and is not only *ſorry* for having offended God, but reſolved by his Grace to amend for the future, he can never be ſaid to be in a fit *Diſpoſition* to pray; but as this is the loweſt Conception we can have of the *Qualification* I am ſpeaking of, a Man muſt not ſtop here, he muſt put thoſe good *Reſolutions* in Practice, having always in View this Conſideration, "That the "greater Attainments any one makes "in a Holy Life, the more acceptable will his Prayers be in the Sight "of God.

S. *Joh.* ix. 31.

2. A ſecond Qualification reſpecting *the Perſon praying*, is *Charity*; and this is ſo neceſſary, that though *we ſhould pray with the Tongues of Men and Angels*, and have not this Qualification, it would be to no Purpoſe; *our Prayers would be but like ſounding Braſs, or a tinkling Cymbal*, empty and inſignificant Sounds. There is nothing ſo contrary to the Nature of God, Nothing ſo wide of the true Spirit of a Chriſtian, as *Bitterneſs and Wrath*; *Malice and Envy*: And there-

therefore 'tis in vain to think, that ever our Prayers can be acceptable to the God of Love, till *we have put on, as the Elect of God, Bowels of Mercies, Kindneſs, Humbleneſs of Mind, Meekneſs, Long-Suffering, forbearing one another, and forgiving one another*, as S. *Paul* commands. *Col.* iii. 12, 13.

3. A Third Qualification is *Faith*. *If any of you lack Wiſdom*, ſays S. *James*, *let him ask of God; but let him ask with Faith, nothing wavering*. Not that we are to underſtand by this, that we muſt never offer up our Prayers to God, but with a *firm Belief*, that what we pray for ſhall immediately be granted us. No, all that is *required* of us in this Matter, is to come to the Throne of God with an humble *Confidence* in his Mercy, aſſuredly believing, that *God is the Hearer of Prayer*, and that he is infinitely good and wiſe, and will deny us nothing, that he ſees and knows to be *fit* for us. And from hence it will follow, S. *Jam.* i. 5, 6.

4. As a Fourth Qualification, That in all Things of a Temporal Concern, we muſt exerciſe an *entire Submiſſion* to the Will of God. *Not my Will, but Thine be done*, ſaid our Bleſſed *Lord*, when

he prayed that *the bitter Cup might paſs from him:* And ſo muſt we too, whenever we pray for the Removing of preſent Evils, or the Procurement of any future Good of this Life. God indeed has been graciouſly pleas'd to encourage us to lay our Wants before him; but how far, and in what Manner, and when they ſhall be relieved, is a Matter he has reſerv'd to his *own Diſpoſal*; and we muſt (and 'tis highly reaſonable we ſhould) acquieſce in all his Determinations concerning them: He only knows what is beſt for us, and what is moſt ſuitable to our preſent State: And therefore a good Chriſtian will be ſure to leave the Iſſue of his Prayers in God's Hands, not doubting, but he will give, like a kind Father, to each of his dutiful Children, as much as he needeth, or as much as is uſeful and fit, and from thence will take it for a Demonſtration, that what God gives him not, is not fit for him.

5. A Fifth Qualification of the Perſon praying is, That *he uſes a good Intention*; petitioning for thoſe Things he asks, to a good End.

S. *Matt.* vi. 5. *We muſt not pray, (as the Hypocrites do) that we may be ſeen*

ſeen of Men. Neither muſt we pray for any thing, that *we may conſume it upon our Luſts.* S. *Jam.* iv. 3. As the intemperate Man does, when he prays for Health, only that he may be ſtill intemperate; or the revengeful Man, when he prays for Authority, that he may have the more Power to effect his evil Deſigns; for this is, as S. *James* ſays, *to ask amiſs*; and then no Wonder *if we ask and receive not:* Indeed it is pure Mercy in God to *deny* us ſuch Requeſts; and therefore if we deſire that he ſhould hear our Prayers, we muſt, as is ſaid before, make his Glory, and our own, and others Salvation, our chief *End* in preſenting them; and all other things are to be conſider'd only as they tend to promote *the One thing needful.*

Secondly, We are to conſider the *Matter* of our Prayers. We are to take Care, that we never ask any thing of God, but what is conformable to the Divine Will, which are all ſuch things, as he has promiſed to give, as Bleſſings Spiritual and Temporal; the former God has promiſed to the Faithful, that diſcharge their Duty, without any Condition; the latter he has promiſed, (eſpecially ſuch things as are neceſſary for the Support of Life) only

only in *general Terms*, and not as our chief Good, but as an Addition to it: From hence it is plain, that *Spiritual Bleſſings* are in the firſt place to be deſired, and that ſuch may be prayed for *abſolutely*; and we may likewiſe petition for *Temporal* good things; but then, as I ſaid before, that muſt be done with *Submiſſion* to the Will of God, whoſe Wiſdom, we are ſure, knows what State and Condition of Life is better for us, than we do our ſelves.

Thirdly. We muſt conſider the *Manner* of our Prayers.

1. They muſt be offer'd up with *Humility and Lowlineſs.* We muſt endeavour to poſſeſs our Minds with a juſt Senſe of our own Unworthineſs, and how undeſerving we are of the Mercies we pray for. And ſince by Prayer we ſpeak to God, the Conſideration of his Divine Majeſty, and of our own Sins, which have placed us at ſuch a Diſtance from him, ought to *humble* our Souls in his Sight; and ſince Man is compos'd of Body as well as Soul, we ought, when it may be, to *worſhip* God with *both*, and therein to uſe ſuch Poſtures of Body, as may beſt excite *Humility* in ourſelves and others; in *publick*, the Poſture of Kneeling is moſt fit and decent; in *private* we may uſe

uſe a greater Liberty; and if we find Proſtration or any other Poſture more apt to excite Devotion, we ought to uſe it.

And though many Peoples Condition may be ſuch, that they cannot often have an Opportunity of Privacy and Retirement to fall upon their Knees, except at their Morning and Evening Prayers, yet a good Chriſtian, that truly loves and honours God, and is ſenſible of his entire *Dependence* upon him for Grace to reſiſt Temptations, and to do his Duty, and to defend him againſt the *Evils and Calamities* of this Life, will never make that a Pretence for not frequently praying to him; ſuch an one, even in the midſt of Buſineſs and Company, will be ſometimes lifting up his Heart to God in *devout and pious Ejaculations*; and when alone, (though walking or ſtanding) will many times offer up a ſhort and comprehenſive Prayer to him, ſuch as that our *Saviour* has taught us, or ſome ſhort Collect of the Church, or the like. No Condition of Life can hinder a devout Mind from this; and therefore nothing ſhould be made a Pretence for not doing it; and this will be *accepted by God*, when we have not an Opportunity to fall upon our Knees, and offer up a more ſolemn Prayer.

I hope

I hope that no one will miſtake me, as if I thought *Ejaculatory Prayer* proper only for People of Buſineſs; 'tis what I would recommend to all, even thoſe of the greateſt Leiſure and Retirement, as being not only *very pleaſing* in the Sight of God, but an *excellent Means* of keeping the Soul in a fit *Diſpoſition* to pray to him in a more ſolemn Manner.

2. Our Prayers muſt be offered up with *Fervency and Devotion*, which requires, that what we utter ſhould come from the Heart; and therefore we muſt not pray in a cold, formal, and careleſs Manner; but with ſuch Zeal and Earneſtneſs, as is in ſome Meaſure ſuitable to the *Importance* of the Things we pray for; ſome of which are of that infinite Moment and Concern, that if we ſhould not be heard, we are of all Creatures the moſt miſerable: And though wandring Thoughts will be apt to intrude themſelves into the Minds of the beſt Chriſtians, yet theſe muſt be labour'd againſt, and lamented, and Pardon for them ask'd of God.

3. The laſt Qualification reſpecting the *Manner* of our Prayers, is *Conſtancy*. We muſt not pray by Fitts and Starts, our Devotion ſhould be conſtant and uniform. *We ſhould pray always, and not faint*, as our

S. *Luk.* xviii. 1.

our *Saviour* has taught us in the Parable of the unjuſt Judge, and never ſuffer the Fervour of our Minds to abate towards God; nor the Flame of our Devotion to languiſh or burn dim, but *continuing inſtant in Prayer*, (as the *Apoſtle* exhorts) *ſhould watch thereunto with all perſeverance.* *Rom.* xii. 12. *Eph.* vi. 6.

Theſe, I think, are the chief *Qualifications* neceſſary to make our Prayers *a Sacrifice, holy, and acceptable to God.* And he that has theſe Diſpoſitions, and prays for ſuch Things, and in ſuch Manner as has been mentioned, may at all Times *come boldly to the Throne of Grace*, (as the *Apoſtle* ſpeaks) not doubting but he ſhall *obtain Mercy, and find Grace to help in Time of Need.* But let him always remember, that it is through *Chriſt* that he muſt come; He is *our Advocate with the Father*, and *appears in the Preſence of God for us.* And therefore, in his *Name*, and through his *Merits*, all our Prayers muſt be offered up to God; for as *there is no other Name under Heaven, whereby we can be ſaved*, ſo neither is there any other Name, not that of the greateſt *Saint or Angel*, wherein we muſt *Hebr.* iv. 16. 1 S. *Joh.* ii. 1. *Hebr.* ix. 24.

pray,

pray, but in the Name of *Chriſt Jeſus* only; who is *the Mediator of the new Covenant*, and *able to ſave to the uttermoſt them that come unto God by him, ſeeing he ever liveth to make Interceſſion for us.*

Hebr. xii. 24.

Hebr. vii. 25.

I have only this *Caution* to add to what I have ſaid touching the *Duty and Qualifications* of Prayer; that though Prayer is an excellent Means of *Grace*, and a great Inſtrument of *Holineſs*, yet we are to conſider, that it is but the *Means* ſtill; and therefore we muſt not reſt in it, nor in any other Means of Religion, ſuch as Reading, Meditation, receiving the Sacrament, *&c.* (as too many, I doubt, do, who think, when they have ſaid their Prayers, or been at the Sacrament, all is well, and they have nothing more to do) but we muſt to Prayer join our own *Endeavours*, and not imagine, that Prayers operate like a *Charm*, and will make a Man good, whether he will or no. Prayer indeed has a natural Tendency to promote a *Holy Life*, but Prayer alone will not do it; there is a great deal more required to make a Man a good Chriſtian; he muſt *endeavour* to form in his Mind that inward *Purity and Holineſs*, which he prays for, and

muſt

muſt ſtrive and labour to attain that true Sanctification of his Nature, which is *the great End* of all Religion; in ſhort, he muſt make it the chief Buſineſs of his Life, *to walk worthy of the Lord unto all pleaſing, being fruitful in every good Work, and increaſing in the Knowledge of God.* Col. i. 10.

And now, what remains, but to exhort all Chriſtians, as they have any Regard for the Happineſs both of their *Souls* and *Bodies*; as they value the Favour of God, and would not deprive themſelves of *a ſure Refuge* in times of Trouble and Temptation, nor fall under the Power and Dominion of their Luſts and Paſſions, *thoſe cruel and tyrannical Maſters*, (to ſet us free from which our Saviour vouchſafed to come into the World and die) that they would in the *Apoſtle*'s Senſe, *pray without Ceaſing*; that is, not only be very *frequent* in Prayer to God, but keep up in their Minds ſuch a *devout and holy Flame*, that they may be always in a fit *Diſpoſition* to pray: To intreat them, I ſay, that they would not neglect a Duty, which is attended with ſuch unſpeakable Advantages; but that they would *pray frequently* to God in private, and, if they have *Families*, that they would

would every Morning and Evening pray to God with them too, and alſo join in the *publick Prayers* of the *Church*, as oft as they can.

This, I am perſuaded, is the moſt likely Way we can take, to procure the Favour of God, and to draw down the Bleſſings of his Providence upon ourſelves and Families; this will make our Bodies the Temples of the Holy Ghoſt, and invite that *bleſſed Spirit* to take up his *Reſidence* in our Souls; in ſhort, this will fill our Minds with Joy, and Peace, and Comfort in this World, and through the Mercy of God, and the Merits of his dear Son, will make us everlaſtingly happy in that which is to come.

I cannot conclude this Diſcourſe, without acquainting the Reader, That when I recommend the Duty of Prayer, I would be underſtood to include in it that of *Praiſe and Thankſgiving*; which being a thing ſo *excellent* in itſelf, ſo highly conducing to the Glory of God, and ſo ſuitable to the Nature of a Creature, it ought (without all Doubt) to have a very *great Share* in our Devotions.

One would think indeed, there ſhould be no Neceſſity of recommending a Duty, ſo pleaſing in itſelf, and ſo agreeable to an ingenuous Mind; and yet whoever looks abroad into the World, will

will find, that Men are very apt to overlook the Bleſſings of God, or at leaſt very quickly to forget them; and then it is no Wonder, if they ſeldom or never return Thanks for them. *Were there not Ten cleanſed?* ſaid our Bleſſed *Saviour*, when he healed the Lepers; *but where are the Nine? There are not found, that returned to give Glory to God, ſave this Stranger.* And was the Inquiry now to be made, I doubt the Diſproportion would be much greater, between *thoſe* that receive Bleſſings from the Hands of God, and thoſe that are truly thankful for them. What through the *Pride* of ſome, who think, that all they receive from God, is but the juſt Reward of their Merits; the *Covetouſneſs* and *Ambition* of others, who, from a greedy Deſire of more, overlook what at preſent they enjoy; or from an unhappy *complaining Temper* in a third Sort, who (not content to take their Share of the ordinary Troubles and Cares of Life) expect that every Thing ſhould conſpire to make them eaſie, and being diſappointed of this, are apt to undervalue the Bleſſings that God has beſtowed upon them; or laſtly, from *the wicked and prophane Lives* of many more, who being immerſed in *Brutiſh-* S. *Luk.* xvii. 17.

neſs

neſs and Senſuality, have loſt almoſt all Notions, not only of the Providence of God, but of the great Things he has done for us; I ſay, what from theſe, and ſuch like *unhappy Cauſes*, it comes to paſs, that the great Duty of *Praiſe and Thankſgiving* to God is very much *neglected*; and I fear, even among *ſome*, who in other Reſpects are very careful of their Duty.

'Tis ſtrange, I confeſs, that ſuch a *weak and depending* Creature, as Man is, that owes his Being and all the Comforts of it to the great *Love and Bounty* of his Creator, and that cannot poſſibly ſubſiſt one Moment, but by the Will and Power of God, ſhould neglect to pay him the conſtant Tribute of *Praiſe and Thankſgiving*; this, I ſay, is ſtrange, if we conſider Man barely as *a Creature*, made and ſupported by the Almighty Arm of God *who upholds all Things by the Word of his Power.*

Hebr. i. 3.

But then, how much more ſtrange and ſurprizing will this ungrateful Behaviour of Man appear to be, if we conſider him as a Sinner, *redeemed* (as S. *Peter* ſays) *not with corruptible Things, as Silver and Gold,* —— *but with the precious Blood of the Son of God.* If we look

look upon him under the different Character S. *Paul* gives of him, to wit, *Once dead in Treſpaſſes and Sins, walking according to the Prince of the Power of Air, the Spirit that now worketh in the Children of Diſobedience, having his Converſation in the Luſts of the Fleſh, fulfilling the Deſires of the Fleſh and of the Mind, a Child of Wrath, without Chriſt, an Alien from the Common-Wealth of* Iſrael, *and a Stranger from the Covenant of Promiſe, having no Hope, and without God in the World: But now, in Chriſt Jeſus, made nigh by the Blood of Chriſt, no more a Foreigner and Stranger, but a Fellow-Citizen with the Saints, and of the Houſhold of God, juſtified by God, and having Peace with God, through our Lord Jeſus Chriſt.* Epheſ. ii. Rom. v. 1. I ſay, if we conſider Man with this *different View*, how much more aſtoniſhing is it, that a Sinner thus redeemed, thus lov'd and honour'd, ſhould ever be found wanting in Praiſe and Thankſgiving! It is the leaſt Return that we can make to God for all his Goodneſs; and yet if it proceeds from a truly *thankful Heart*, and is followed with a *ſincere Obedience*, it is what he will moſt undoubtedly *accept*.

O let us then be perſuaded frequently and ſeriouſly to think upon the great things

things God has done for us; let us endeavour to poſſeſs our Minds with a true Senſe of his wonderful Love to Mankind manifeſted in all his Works of *Creation and Providence*, but chiefly in that ſtupendous Work of our *Redemption*; let us think upon the *Breadth and Length, the Depth and Heighth of that Love of Chriſt, which paſſeth all Knowledge*; that our Hearts being inflam'd with the divine Love, *we may praiſe the Lord for his Goodneſs, and declare the Wonders that He doth for the Children of Men*; *that we may offer unto him the Sacrifice of Thankſgiving, and tell out his Works with Gladneſs*; and may not only reſolve with the Holy *Pſalmiſt*, *That his Praiſes ſhall ever be in our Mouths*: "But that we will ſhew forth "thoſe Praiſes in our Lives alſo, by "giving up ourſelves to his Service, "and by walking before him in Holi-"neſs and Righteouſneſs all the Days "of our Lives.

Pſal. xxi. 22.

This is what our Praiſes ſhould always lead to, or elſe they will be but *vain Oblations*: for God is a *Regarder* of the Heart; and unleſs there is a Principle of *Love and Obedience* rooted there, the moſt exalted Praiſes will never reach his Ears.

PRAYERS

PRAYERS FOR A FAMILY.

A Morning Prayer for a Family on the Lord's-Day.

WE praiſe and worſhip thee, O Lord, the Creator of Heaven and Earth; for thou ſpakeſt the Word, and all Things were made, thou commandedſt, and they were created. We admire and adore thy infinite Wiſdom and Power in the Things thou haſt made, and we acknowledge our abſolute Dependence upon thee, and thy great Goodneſs and Bounty to us and all the World. Bleſſed

be thou, who didſt ſo love the World, that thou gaveſt thine only begotten Son to redeem it, who was delivered for our Offences, and raiſed again (as on this Day) to juſtify and ſave all ſuch as fear and obey thee.

We give Thanks to thee, O Lord, for all thy Mercies to our Souls and Bodies, for appointing one Day in ſeven for Thy more peculiar Worſhip and Service. All poſſible Praiſe and Thanks be given to God who created us, to Jeſus Chriſt who redeemed us, and to the Holy Ghoſt who ſanctifies us. Grant, O Lord, that by a wiſe and religious Uſe of the Means of Grace, we may grow up to a State of Holineſs and Righteouſneſs, and that our Souls may be prepared for thoſe glorious and delightful Praiſes, which in Heaven will be Part of the Happineſs and Employment of thy Saints to all Eternity.

We have offended thee by the negligent Performance of our Holy Duties, by our Abuſe of thy Grace, and miſpending this thy Holy Day, and by many Sins committed in the Courſe of our Lives. But let not this provoke thee to withdraw the Aſſiſtances of thy Holy Spirit from us, and to leave us to the Vanity and Folly of our own Minds. We humbly beſeech thee, O moſt merciful Father,

to

to forgive us all our paſt Offences. Do Thou mercifully hear our Prayers, and let our Cry come unto thee.

Let our whole Behaviour on this Day be ſuch, that there may be nothing thought, ſaid, or done by us, but what may beſt ſerve to promote the End for which Thou haſt inſtituted it; and, good God, make every one of us diligent, not only to ſave our own Souls, but, as much as in us lies, the Souls of others too.

Bleſs thy Univerſal Church: be Thou graciouſly preſent in all Chriſtian Aſſemblies throughout the World, and hear the Prayers they ſhall this Day put up, and make thy Word effectual to the Pulling down the Kingdom of Satan, and to the Edifying the Church of Chriſt in ſound Faith and real Godlineſs. May thy Word come with Power into every Conſcience, and have a due and ſaving Effect upon the Minds of all that hear it.

Beſtow a plentiful Portion of thy good Spirit upon all, that by Sickneſs, Impriſonment, or any other lawful Impediment, are kept from partaking of the Means of Grace that we enjoy; and be pleaſed mercifully to relieve and ſuccour them in all their Streights and Difficulties. Thoſe that are troubled in Mind do Thou direct to proper Means to obtain Comfort and Satisfaction. Give

all that have no Senſe of thy Majeſty, and live as it were without God in the World, awakening Convictions of the Danger they are in, and the Miſeries they are expoſed to, that they may eſcape them.

Pardon our Sins and Imperfections, and relieve all our Wants, for the Sake of Jeſus Chriſt, in whoſe Words we farther pray;

Our Father, &c.

Concluding Prayer.

THY Grace, O Lord Jeſus Chriſt; thy Love, O Heavenly Father; thy Fellowſhip and Communion, O Holy and Bleſſed Spirit, be with us, and abide with us henceforth and for ever.

An Evening Prayer for a Family on the Lord's-Day.

ETernally Bleſſed, and infinitely Glorious Lord God, who keepeſt Mercy for Thouſands, and forgiveſt the Iniquities of all truly penitent and returning Sinners; We preſent ourſelves this Evening before Thee,

Thee, acknowledging our manifold Sins, whereby we have expoſed ourſelves to thy juſt Diſpleaſure.

We have been unmindful both of our Duty and Intereſt, have broken thy Holy Laws, diſhonoured our Holy Religion, and miſerably neglected the great Salvation thy Bleſſed Son purchaſed and procured for Mankind.

We have come without due Preparation to thy ſolemn Worſhip, and been heedleſs and unattentive in hearing thy Word. O how cold and flat have we been in thy Praiſes! How earthly, dull, and diſtracted in our Prayers!

How ſeldom have we been ſeriouſly exerciſed in Holy Meditation! How ſeldom have we recollected thy multiplied Mercies to us, ſo as to become ſenſible of the many Obligations we are under to Thee for them; or ſo thought on our Ways, as to turn our Feet to thy Teſtimonies!

But, O Lord, we humbly pray thee for Jeſus Chriſt's Sake to forgive us all our paſt Offences. Direct and guide us in the Ways of Truth and Holineſs: and that we may always fear thee our God, help us to ſet thee always before us; and ſo to obſerve and conſider thy All-ſeeing Eye, that we may dread to offend thee.

Reform whatever thou ſeeſt amiſs in the Temper and Diſpoſition of our Minds; and be thou graciouſly pleaſed to conduct us ſafe through all the Temptations and Troubles of this World. To this end, enable us ſtrictly to follow the Example of Jeſus Chriſt, and manfully to fight under his Banner againſt the World, the Fleſh, and the Devil, vigorouſly oppoſing, and valiantly conquering all the Enemies of our Souls. Help us, in Conformity to his Death, to die daily unto Sin, and to riſe with him to a Life of Holineſs and Obedience, that ſo we may receive the Prize of a glorious and incorruptible Inheritance.

O Lord, we render unto Thee our moſt humble and thankful Acknowledgments, for thy many and undeſerved Mercies. It was thy Hand that formed us. It was Thou that gaveſt us Life, and Breath, and Being. Our Food and Raiment, our Health and Strength, our Eaſe and Liberty, the Uſe of our Limbs, and the Exerciſe of our Reaſon and Underſtanding, are all derived from thee. We therefore render unto thee, O thou bountiful Giver of all Good, our Praiſes and Thankſgivings, for thy Temporal Mercies to us, which we are utterly unworthy of.

But

But above all, O Lord, we praiſe thee for thy Spiritual Mercies; for bleſſing us in heavenly Things in Chriſt Jeſus, which tend to the Renewing us after thy Likeneſs in this Life, and to the Sanctifying and Preparing us for that which is to come.

For ever bleſſed be thy Name, that our compaſſionate Redeemer took upon him our humane Fleſh. We praiſe thee for his Holy Doctrine, and Exemplary Life; that he gave himſelf to Death to purchaſe our Redemption; that he completed that great Work by his glorious Reſurrection. We bleſs thee that he hath begotten us again to the lively Hope of an Inheritance, incorruptible and undefiled, that fadeth not away, which is reſerved in Heaven for all, who, by patient Continuance in Well-doing, ſeek for Glory, and Honour, and Immortality. We praiſe thee for his glorious Aſcenſion into Heaven, there to intercede in the Preſence of God for us; for ſending the Holy Ghoſt to comfort and aſſiſt us; for appointing a Succeſſion of Men to preach and propagate the Knowlegde and Practice of his heavenly Doctrine, and to adminiſter the Holy Sacraments, the Seals of thy Covenant.

We thank thee, O heavenly Father, for all the precious Promiſes in the Goſpel of thy Son; and that thou haſt made our Duty ſo neceſſary to our Happineſs. Oh! that we may all ſo affectionately apply our Minds to the Conſideration of thy manifold Mercies, that they may work in our Souls all thoſe Divine Virtues, Diſpoſitions, and Affections, which they are deſigned by thee to produce in us.

Extend thy Mercy, O God, to the whole World, that thy Name may be great among the *Gentiles*, from the Riſing of the Sun unto the Going down of the ſame.

Bleſs thy Univerſal Church. Put an End to all Schiſm and Diviſion, Strife and Contention; purify and cleanſe it from Prophaneneſs and Superſtition, from Hereſy, and falſe Doctrine; and make it the Joy of the whole Earth.

Be gracious to theſe ſinful Nations to which we belong; forgive our many and great Sins; and particularly, we pray thee, pardon our Abuſe of Time ſet apart for thy more immediate Worſhip, our Unthankfulneſs for the Light of thy Goſpel, and Walking contrary to its Precepts. Waſh us throughly from our Iniquities, and cleanſe us from our Sins; and grant, that by Unity and Charity

and

and Holineſs of Life, we may glorify thy great Name, and adorn the Doctrine of God our Saviour in all Things. Continue the Light of thy Goſpel among us: Defeat and overthrow the Deſigns of evil Men, that would pervert the Truth of it. Be thou pleaſed to further with thy Bleſſing all thoſe good Deſigns that are for the Advancement of true Religion and Vertue. Let no Artifices of the Devil, or wicked Men, render them ineffectual.

Guide and defend our Sovereign Lady the Queen; let Her Days be many, Her Councils wiſe and religious, and Her Reign happy to Herſelf and People. Let a Senſe of the ineſtimable Value of Souls, inſpire all Biſhops and Paſtors, exciting them to promote and further the Salvation of Men, by Soundneſs of Doctrine, and Holineſs of Life, and a due Adminiſtration of thy Holy Sacraments.

Let all Magiſtrates and other inferior Officers, maintain and defend true Religion, encouraging Vertue and Goodneſs, and puniſhing and ſuppreſſing all Prophaneneſs and Ungodlineſs; and let all Men follow after Peace and Holineſs, without which no Man ſhall ſee the Lord.

O thou that art the Father of Mercies, relieve all that are in Affliction, of any kind whatſoever; and grant that all may have Cauſe to ſay, It is good for them, that they have been in Trouble.

Be gracious and favourable to us, that are here before Thee; forgive us all our Sins, and remember not the Iniquities of our Holy Things. Defend and protect us this Night from all thoſe Dangers and Miſchiefs that may juſtly overtake us. Refreſh our frail Bodies with quiet and moderate Reſt, and help us in the renewed Strength thereof vigorouſly to ſerve thee in the faithful Diſcharge of the Duties of the following Day. And in that, and all other Days, enable us to live to thy Honour and Glory; that in the End of them, we may live with thee through our Lord Jeſus Chriſt; in whoſe prevailing Name and Words, we ſum up our Wants.

Our Father, &c.

A Morning Prayer for a Family, for any other Day in the Week.

O Eternal God, Creator and Preſerver of all Mankind, Giver of all Spiritual Grace, the Author of everlaſting Life; we thine unworthy Servants deſire to praiſe thy Name for all the Expreſſions of thy Bounty towards us. We give thee Thanks, that thou haſt preſerved us from many and great Dangers, wherewith we have been encompaſſed; that thou haſt brought us ſafe to the Light of this Day, and that thou haſt refreſhed us the paſt Night, with quiet Reſt and Sleep. But above all, we bleſs thy Holy Name, that thou haſt given thy Son to die for our Sins, and to put us in a way of being happy, if we obey thee; and after all our wilful Abuſe of thy Mercies, haſt ſtill Patience with us, to ſee if we will finiſh the Work thou haſt ſet us to do, and fit our Souls for eternal Glory.

Pardon, good Lord, we beſeech thee, all our former Sins, and all our Abuſes of thy Forbearance and Long-Suffering, for which we are now ſorry at our

Hearts. Give us Grace to lead more Holy Lives, and to be more careful in improving all future Opportunities. Make thyself preſent to our Minds, and let thy Love and thy Fear rule in our Souls, in all thoſe Places and Companies where our Occaſions ſhall lead us this Day.

Keep us chaſte in all our Thoughts; temperate in all our Enjoyments; humble in all our Opinions of ourſelves; charitable in all our Speeches of others; meek and peaceable under all Provocations; ſincere and faithful in all our Profeſſions; and ſo juſt and upright in all our Dealings, that no Neceſſity may force, nor Opportunity in any Kind allure us to defraud, or over-reach our Neighbour. When thou beſtoweſt Good on others, let us not envy, but rejoice in it; and when thou addeſt any to ourſelves, let us own thy Mercy, and humbly thank thee for it.

Afford us convenient Supplies in all our reaſonable Neceſſities, and protect us againſt the Approach of all Dangers; make us diligent in our Affairs, and give ſuch Succeſs to our lawful Endeavours, as thou ſeeſt beſt, and moſt expedient for us; teach us contentedly to ſubmit, and not to repine at any Thing that happens by the Allotment of thy wiſe Providence.

In all our Paſſage through this World, and our manifold Concerns in it, ſuffer not our Hearts to be too much ſet upon it; but always fix our Minds upon the bleſſed Hope of everlaſting Life, that as we go along, we may make all the Things of this World miniſter to it, and be careful, above all Things, to fit our Souls for that pure and perfect Bliſs, which thou haſt prepared for all that love and fear thee, in the Glories of thy Kingdom.

Direct us in all our Actions, guard us againſt all Dangers, relieve us in all Streights, and grant that we may always make thee our Confidence, and take all Things well that thou ordereſt for us. Shorten our Sorrows, and deliver us from all our Sins, for Jeſus Chriſt's Sake; in whoſe moſt Holy Name and Words, we farther pray,

Our Father, &c.

An Evening Prayer for a Family.

ALmighty God, Father of our Lord Jeſus Chriſt, Maker of all Things, Judge of all Men; We acknowledge and bewail our manifold Sins and Wickedneſs, which we from Time to Time moſt grievouſly

vouſly have committed, by Thought, Word, and Deed, againſt thy Divine Majeſty.

Have Mercy upon us, O Lord, after thy great Goodneſs; according to the Multitude of thy Mercies do away our Offences; waſh us throughly from our Wickedneſs, and cleanſe us from our Sins; create and make in us new and contrite Hearts, that we worthily lamenting our paſt Follies, and acknowledging our Wretchedneſs, may obtain of thee the God of all Mercy, perfect Remiſſion and Forgiveneſs.

Grant us, O Lord, the Aſſiſtance of thy Holy Spirit, that for the Time to come, we may think and do ſuch Things as be rightful; that we who cannot do any Thing that is good without thee, may by thee be enabled to live according to thy Will. Let thy Grace always ſo prevent and follow us, as to make us continually to be given to all good Works.

Help us, O Lord, to withſtand the Aſſaults of the Enemies of our Salvation, the World, the Fleſh, and the Devil; and with pure Hearts and Minds to follow thee the only God. Graft in our Souls the Love of thy Name, increaſe in us true Religion, nouriſh us with all Goodneſs, and of thy great Mercy keep

us

us in the ſame. Grant that we may love the Things which thou commandeſt, and deſire that which thou doſt promiſe; that ſo, among the ſundry and manifold Changes of the World, our Hearts may ſurely there be fixed, where true Joys are to be found. Diſpoſe us by all the Means of Grace we enjoy, to attain that everlaſting Salvation thou haſt promiſed.

Teach us, O Lord, ſo to number our Days, that we may apply our Hearts unto Wiſdom; that we may preſs forward toward the Prize of the High Calling that is before us, with Faith and Patience, with Humility and Meekneſs, with Mortification and Self-Denial, with Charity and conſtant Perſeverance to the End; that ſo when we ſhall depart this Life, we may ſleep in the Lord, and at the general Reſurrection in the laſt Day, we may receive that Bleſſing which thy beloved Son ſhall then conferr upon all that truly love and fear thee.

Take us, O Lord, we beſeech thee, into thy Protection this Night, and by thy great Mercy defend us from all the Perils and Dangers of it. Keep us both outwardly in our Bodies, and inwardly in our Souls, that we may be defended from all Adverſities that may happen to the Body, and from all evil Thoughts

Thoughts that may aſſault and hurt the Soul.

Extend thy Goodneſs, O Lord, to the whole Race of Mankind. Have Mercy upon all Jews, Turks, Infidels, and Hereticks; take from them all Ignorance, Hardneſs of Heart, and Contempt of thy Word; and ſo fetch them home to thy Flock, that they may be ſaved with thy People in the great Day of the Lord Jeſus. Grant unto all them that are admitted into the Fellowſhip of Chriſt's Religion, that they may eſchew thoſe Things that are contrary to their Profeſſion, and follow all ſuch Things as are agreeable to the ſame. Bleſs our Sovereign Lady the Queen, the Princeſs *Sophia*, and all the Royal Family; and all our Governors both in Church and State; that in their ſeveral Stations, they may be uſeful and ſerviceable to thy Glory and the Publick Good. We make our humble Supplications to thee for all our Benefactors, Friends, and Relations, and alſo for our very Enemies; let thy Fatherly Hand be ever over them, and ſo lead them in the Knowledge and Obedience of thy Word, that in the End they may obtain everlaſting Life. Look with an Eye of Pity and Compaſſion upon all thoſe who are any ways afflicted in Mind, Body, or Eſtate;

Eſtate; give them Patience under all their Sufferings, and, in thy due Time, a happy Iſſue out of all their Afflictions.

And as we pray unto thee, O God, for ourſelves and others; ſo we deſire to bleſs and praiſe thy Holy Name, for all thy Goodneſs and Loving-kindneſs to us and to all Men. We give thee hearty Thanks for the Preſervation of us the Day paſt, and the reſt of our Lives, from innumerable Accidents and Dangers; for the Comforts and Conveniences, as well as the Neceſſaries of Life: But above all, we praiſe thee for the Redemption of the World by the Death and Paſſion of our Saviour Chriſt, who did humble himſelf even to the Death of the Croſs, for us miſerable Sinners, who lay in Darkneſs, and in the Shadow of Death, that he might make us the Children of God, and exalt us to Everlaſting Life. Teach us to expreſs our Thankfulneſs, by ſubmitting ourſelves entirely to thy Holy Will and Pleaſure, and by ſtudying to ſerve thee in true Holineſs and Righteouſneſs all the Days of our Life. Accept, O Lord, of theſe our Prayers and Praiſes, in and through the Mediation of Jeſus Chriſt, our Bleſſed Saviour and Redeemer, who has taught us, when we pray, to ſay,

Our Father, &c.

Another

Another Morning Prayer *for a Family.*

ALmighty and Everlasting God, in whom we live, and move, and have our Being, and whose Mercy is over all thy Works; we thy needy Creatures, in a thankful Sense of thy good Providence over us, do render thee our humblest Praises for thy Preservation of us from the Beginning of our Lives to this time. Blessed be thy Holy Name for the continual Protection of thy Hand, by which we have been defended amidst the Changes and Chances of this mortal Life, and delivered from innumerable Dangers, and particularly from any evil Accident of the Night past. To thy watchful Providence we wholly owe it, * that no Disturbance hath come nigh us, or our Dwelling; but that we have enjoyed quiet and refreshing Sleep, and are brought in Safety to the Beginning of this Day. For these and all other thy

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thy Mercies, our Souls do bleſs and magnify thy glorious Name, humbly beſeeching thee to accept this our Morning Sacrifice of Praiſe and Thankſgiving, for the Sake of Jeſus Chriſt our Saviour.

And ſince it is of thy Mercy, O gracious Father, that another Day is added to our Lives; we here dedicate both our Souls and Bodies to thee and thy Service, to promote thy Glory and our own Salvation, in a ſober, righteous, and godly Life.

But, Lord, thou knoweſt the Weakneſs and Corruption of our Nature, and the manifold Temptations that we daily meet with; we therefore humbly beſeech thee to have Compaſſion upon our Infirmities, and to give us the conſtant Aſſiſtance of thy Grace and Holy Spirit, that we may be effectually reſtrained from Sin, and excited to our Duty. Suffer us not to be tempted above what we are able; And when thou ſeeſt us giving way to any Temptation, ſtretch forth thy helping Hand to ſave and deliver us. Imprint in our Hearts ſuch a Dread of thy Judgments, and ſuch a Love of thy Goodneſs towards us, as may make us both afraid and aſhamed to offend thee: And above all, keep in our Minds a lively Remembrance

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of that great Day in which we muſt give a ſtrict Account of our Thoughts, Words, and Actions, and according to the Works done in the Body, be either eternally rewarded or puniſhed by him whom Thou haſt appointed Judge of Quick and Dead, Jeſus Chriſt our Lord.

And that we may be able to give a good Account of this Day, grant us Grace to have thee and thy Law before our Eyes, that we may walk in it according to thy Will with Watchfulneſs and Circumſpection. Keep us ſober and temperate in our Meat and Drink, and diligent in the ſeveral Callings and Profeſſions which thy Providence hath appointed for us. Grant us Patience under any Affliction thou ſhalt ſee fit to lay upon us, and Minds always contented with our preſent Condition. Give us Grace to be juſt and upright in all our Dealings, quiet and peaceable among our Neighbours, full of Compaſſion towards the Needy and Afflicted, and ever ready to do good to all Men according to the Abilities and Opportunities which thou ſhalt give us; that ſo, walking faithfully before thee all our Days, and being found watching, whenever our appointed Time ſhall come, we may from a Life of Righteouſneſs be tranſlated to a Life of Glory.

And

And we humbly beg thy Bleſſing this Day upon our honeſt Deſigns and Undertakings. Direct us in all our Ways, and proſper the Work of our Hands. Let thy good Providence watch over us, and preſerve us in our Going out and Coming in. Defend us from all Dangers and Adverſities, and be thou graciouſly pleas'd to take us, and all Things belonging to us, into thy Fatherly Care and Protection. Theſe Things, O Lord, and whatever elſe thou ſeeſt needful and convenient both for our Souls and Bodies, we humbly beg of thee for the Sake of thy Son Jeſus Chriſt; in whoſe moſt Holy Name and Words, we pray unto thee for ourſelves and all Mankind,

Our Father, which art, &c.

Another Evening Prayer *for a Family.*

MOST Gracious and Merciful God, who art of purer Eyes than to behold Iniquity, and haſt promiſed Mercy and Forgiveneſs to all them who confeſs and forſake their Sins; We come before thee in an humble

ble Senſe of our own Unworthineſs, acknowledging our manifold Tranſgreſſions of thy righteous Laws, in Thought, Word, and Deed; we have done thoſe Things which thou haſt forbidden, and left undone the Things which thou haſt commanded; ſo that when we look back upon our paſt Lives, and remember that thou art privy to our moſt ſecret Sins, we are afraid of thy Judgments, and aſhamed to lift up our Eyes unto thee. But, O Gracious Father, who deſireſt not the Death of a Sinner, look upon us, we beſeech thee, in thy Son Jeſus Chriſt; for the Merits of his Sufferings, be thou merciful to us, in the Pardon of our Sins; make us deeply ſenſible of the great Evil and Danger of them, and work in us a hearty Contrition: And grant that the Remembrance of them may be more grievous and afflicting to us, than of any other Evil whatſoever; that we worthily lamenting our Tranſgreſſions, and being brought to a Hatred of our Sins, and a hearty Repentance, may obtain Forgiveneſs at thy Hands, who art ever ready to receive humble and penitent Sinners, for the Sake of thy Son Jeſus Chriſt, our only Saviour and Redeemer.

And leſt, through our own Frailty, or the Temptations that encompaſs us,

we be drawn again to our former Sins, vouchſafe us, we beſeech thee, the Direction and Aſſiſtance of thy Holy Spirit, that as thou haſt put into our Hearts good Deſires, ſo by the Help of thy Grace we may bring the ſame to good Effect. Reform whatever thou ſeeſt amiſs in the Temper and Diſpoſition of our Souls; that no unclean Thoughts, unlawful Deſigns, or inordinate Deſires may reſt there. Purge our Hearts from Envy, Hatred, and Malice; that we may never ſuffer the Sun to go down upon our Wrath, but may always go to reſt in Peace, Charity, and Good-Will, with a Conſcience void of Offence towards thee, and towards all Men; that ſo our Hearts being a fit Habitation for thy Holy Spirit, he may continually dwell therein; and whether we wake or ſleep, we may be under his Bleſſed Protection, and have our whole Spirit, Soul and Body preſerved pure and blameleſs unto the Coming of our Lord and Saviour Jeſus Chriſt.

Accept, O Lord, as the Teſtimony of our Love and Charity, our hearty Interceſſions for all Mankind. Let the Lights of thy Goſpel ſhine upon all [illegible] and grant that all who have [illegible] heard and received it, may live ſuitably to it. Be more eſpecially Gracious

to this Church and Nation whereunto we belong. Bleſs the Queen, and all who by thy Providence have Authority under Her, both in Church and State; and ſo guide and direct them, that all their Deſigns and Undertakings may tend to the Advancement of thy Glory, and the Good and Welfare of this Church and Nation. Send down thy Bleſſings, Spiritual and Temporal, upon all our Relations, Friends, and Neighbours; reward all that have done us Good, and pardon all who have done or wiſh'd us Evil, and give them Repentance and better Minds. Be merciful to all who are in any Trouble or Affliction, either of Mind, Body, or Eſtate; and do thou, who art the God of Pity and Compaſſion, adminiſter to every one Help and Comfort, according to their ſeveral Neceſſities, for his Sake, who went about doing Good to the Souls and Bodies of Men, thy Son our Saviour Jeſus Chriſt.

We likewiſe add our unfeigned Thanks for all the Mercies which from Time to Time thou haſt vouchſafed us. We bleſs thee for our Being, our Reaſon, and all the Endowments and Faculties of Soul and Body; for our Health, Friends, Food and Raiment, and all the other Comforts and Conveniences of Life.

But,

But above all, we adore thy tender Mercy in ſending thy only Son into the World, to redeem us from Sin, and eternal Death, and for giving us any Knowledge and Senſe of our Duty towards thee. We bleſs thee for thy Patience with us, notwithſtanding our many and great Provocations; for all the Directions, Aſſiſtances, and Comforts of thy Holy Spirit; for thy continual Care, and watchful Providence over us, through the whole Courſe of our Lives; and particularly, for the Mercies and Benefits of the Day paſt; humbly beſeeching thee, to continue theſe thy Bleſſings to us, and to give us Grace to ſhew our Senſe of them, and all thy other Mercies, in a ſincere Obedience to thy Laws.

And particularly, O Lord, we beſeech thee, to continue thy gracious Protection to us this Night. Into thy Hands we commend ourſelves, our Souls and Bodies, our Subſtance, Dwelling, and all Things that belong to us: Do thou, O Gracious God, who neither ſlumbereſt nor ſleepeſt, be pleaſed to take us, and all belonging to us, this Night into thy eſpecial Care and Protection. Defend us from all Dangers and Miſchief, and from the Dread and Fear of them; and grant that we may

enjoy ſuch quiet and refreſhing Sleep, as may fit us for the Duties of the Day following. And, O Lord, make us ever mindful of that Time when we ſhall lie down in the Duſt, and grant us Grace always to live in ſuch a State, that we may never be afraid or unfit to die; but that whether we live, we may live unto thee, or whether we die, we may die unto thee, that ſo, living and dying, we may be thine; through the Merits and Satisfaction of thy Son Jeſus Chriſt; in whoſe prevailing Name and Words, we continue to pray as he hath taught us.

Our Father, &c.

Another Morning Prayer *for a Family.*

O Moſt Glorious and Eternal God, thou art righteous in all thy Ways, and holy in all thy Works, infinite in Mercy and Goodneſs, to all that call upon thee in Truth, and haſt promiſed that where two or three are gathered together in thy Name,

Name, thou wilt be in the midſt of them; look down, we beſeech thee, upon us thy unworthy Servants, who are here before thee to preſent unto thy Divine Majeſty the Morning Sacrifice of our unfeigned Praiſes, acknowledging that in thee we live and move, and have our Being; and that from thy bountiful Hand we have received all the good Things we enjoy, and by thy good Providence are defended from the Evils we deſerve: We deſire, O Lord, in an humble Senſe of thy great Goodneſs towards us, to bleſs and praiſe thy Holy Name; particularly we adore thy Glorious Majeſty for preſerving us this Night paſt, for raiſing us up in Health and Safety, and giving us this Opportunity of calling upon thy Name.

Give us Grace, O Lord, we humbly beſeech thee, to make a right Uſe and Improvement of theſe and all thy other Mercies; and grant, that we may henceforward live as becomes the Goſpel of Chriſt, by denying all Ungodlineſs and worldly Luſts, and living ſoberly, righteouſly, and godly in this preſent World.

And becauſe we are not able of ourſelves to pleaſe thee, vouchſafe us, we beſeech thee, the Aſſiſtance of thy Holy Spirit, enabling us to withſtand all the

Enemies and Hindrances of our Salvation. Enlighten our Understandings, that we may know thee; sanctify our Affections, that we may love thee; and put thy Fear into our Hearts, that we may dread to offend thee. Convince us throughly, O Lord, of the great Evil of Sin, that we may endeavour in all Things to obey thy Blessed Will, and to walk before thee in Holiness and Righteousness all our Days.

Wean our Affections, O Lord, from the Things of this World; and whatever our State and Condition may be here, give us Grace therewith to be content. In all our Passage through this Life, and our manifold Concerns about it, grant that in doing our Duty, we may make thee our only Stay and Confidence, our Hope, and our Trust, casting all our Care upon thee, and entirely resigning ourselves to thy good Pleasure in all Things. Let our chief Aim and Endeavour be, to secure the Salvation of our Souls, and to provide against that Time, when all earthly Comforts shall vanish away.

We humbly commend ourselves, and all our Affairs this Day to thy Protection and Blessing. Be with us in our Going out and Coming in, that no Casualty or evil Accident may come near to hurt us.

Give

Give us ſuch a Meaſure of Health and other Temporal Bleſſings, as thou ſeeſt beſt and moſt expedient for us; but above all Things, give us thy Grace and Favour, that our Lives may be holy and comfortable here, and our eternal State happy and glorious with thee hereafter; through the Merits, and for the Sake of thy dear Son Jeſus Chriſt our Lord. *Amen.*

Another Evening Prayer *for a Family.*

O Moſt glorious and ever bleſſed Lord God, who inhabiteſt Eternity, and dwelleſt in that Light which no mortal Eye can approach, we thy ſinful Creatures kneeling before thee, acknowledge we are not worthy to appear in thy Preſence, nor ſo much as to lift up our Eyes to that Place of Purity, where thou dwelleſt. O Lord, though we are thus unworthy to ſpeak unto thee, yet ſo infinite and condeſcending is thy Goodneſs, as to encourage our Addreſſes to thee by many gracious Promiſes of thy Favour and Ac-

ceptance; with humble Confidence then, O Lord, we preſume to approach the Throne of thy Grace, humbly beſeeching thee, in the Name, and for the Sake of thy beloved Son, to be merciful unto us in the Pardon and Forgiveneſs of all our Sins. We acknowledge, O Lord, that we have acted fooliſhly and wickedly, by doing thoſe Things which thou haſt forbidden, and by neglecting to do thoſe Things which thou haſt commanded: O let that Mercy of thine, which has ſpared us ſo long, lead us to Repentance, that we may forſake our evil Ways, and turn unto thee the Lord our God: Give us Grace, O Lord, ſeriouſly to conſider the great Work we have to do, and the Uncertainty of that Time which thou haſt given us to perform it in, that we may not be ſo fooliſh as to conſume our Days in Vanity and Folly, in gratifying our corrupt Inclinations, and indulging our vicious Appetites. Shew us the Foulneſs and Deformity of Sin, and poſſeſs our Minds with ſuch a lively Senſe of thoſe dreadful Threatnings thou haſt denounced againſt it, that we may abhorr and forſake every evil Way, and give up ourſelves to the Love and Obedience of thy Commandments, making it the great Study and Buſineſs of our Lives to ſerve

and

and pleaſe thee in all Things; ſo ſhall we daily grow in Grace, and be continually advancing towards a happy Eternity.

Give us honeſt and upright Hearts, ſuch as no Intereſt can ſeduce, no Advantage prevail upon, to depart from the Ways of Truth and Juſtice; reſtrain us from all immoderate Deſires of the Things of this World, from all Pride and Covetouſneſs, from Envy, Hatred and Malice, and from all Evil-Speaking, Lying and Slandering. O be thou pleaſed ſo to conduct us by thy good Spirit through all the Buſineſſes and Employments, through all the Calamities and Troubles of this Life, that (whatever our Condition may be in this World) we may attain that Happineſs, which thou haſt prepared for them that truly love and obey thee.

We beſeech thee to extend thy Mercy to the whole Race of Mankind; make the Light of thy Goſpel to ſhine among them; and deliver us all from Ignorance, Error, and Prophaneneſs, and grant us Grace and eternal Life.

Be gracious to this Church and Nation to which we belong; give us all Grace ſeriouſly to repent of the Evil

of our Ways, and grant that Religion and Vertue, Peace and Charity may for ever flouriſh and increaſe among us.

Bleſs our Sovereign Lady Queen *Anne*, and all in Authority under Her, both in Church and State. May all their Deſigns tend to the Advancement of thy Glory, and the Happineſs and Proſperity of theſe Kingdoms!

Look with Pity and Compaſſion, O Lord, upon all in Affliction and Temptation; ſtrengthen and ſupport them, and give them in thy good Time a happy Deliverance.

Be merciful, O God, to all our Relations, Friends and Acquaintance; forgive our Enemies, reward our Benefactors; and grant that we and all thy People every where may ſerve thee, from the higheſt to the loweſt, and be made Partakers of everlaſting Happineſs.

To theſe our Prayers and Interceſſions we deſire to add the Sacrifice of our unfeigned Praiſes to thy Divine Majeſty, acknowledging it to be our bounden Duty and Service, at all Times, and in all Places, to give Thanks unto thee, to whoſe infinite Goodneſs and Mercy we owe all the Comforts of this Life, and all the Hopes and Expectations

pectations of a better. Bleſſed be thy Name, O God, for the Continuance of thy Mercies to us this Day; for providing for our Bodies, and taking Care for our Souls; and for delivering us from thoſe many Evils that we have juſtly deſerved; but above all, we bleſs and praiſe thy Holy Name for thine ineſtimable Love in the Redemption of the World by our Lord and Saviour Jeſus Chriſt, humbly beſeeching thee, of thy great Goodneſs, O Lord, to paſs by our Unworthineſs of theſe thy Mercies, and to continue to us thy gracious Favour and Protection; keep us, we beſeech thee, this Night under the Shadow of thy Wings, that no evil Accident may come near to hurt us. Give us quiet and refreſhing Sleep, ſuch as may fit us for the Duties of the Day following; and if thou art pleas'd to add another Day to our Lives, grant that we may improve it to thy Glory, and the Benefit of our precious Souls; through Jeſus Chriſt our Bleſſed Lord and only Saviour. *Amen.*

Our Father, &c.

PRAYERS

FOR

Perſons in Private,

FOR

Every Day in the Week.

A Preparatory Prayer.

BLeſſed Lord! who haſt commanded, and invited us to pray unto thee; O let thy Spirit help my Infirmities; and do thou ſo diſpoſe my Mind, and prepare my Heart, that my Prayers and Praiſes may be acceptable in thy Sight, through the Mediation, and for the Sake of Jeſus Chriſt. *Amen.*

A Prayer for Sunday *Morning.*

O GOD, who art the Giver of all good Gifts, and the Father of Mercies, I thy unworthy Servant adore thy glorious Majeſty for thoſe marvelous Inſtances of thy Love, which thou haſt in all Ages ſhewn to the Sons of Men. Bleſſed be thy Name, that in all thy Dealings and Diſpenſations towards us, thou haſt manifeſted thyſelf to be a moſt kind and compaſſionate Father; that thou haſt not only provided for the Comfort and Support of our Bodies, but for the Welfare and Happineſs of our immortal Souls: It was in great Mercy to them, that thou didſt appoint one Day in ſeven for thy more peculiar Worſhip and Service; for this and all other the Teſtimonies of thy Love, which thou haſt ſhewn to me and all Mankind, I deſire with an humble and thankful Heart to bleſs and praiſe thy Holy Name, and more eſpecially for ſending thy dear Son into the World to die for us, and in, and through him, for the Means of Grace, and for the Hopes of Glory.

I bleſs thee, O Lord, for thy great Goodneſs in preſerving me the Night paſt, and bringing me in Health and Safety to the Beginning of this Holy Day. O my God, give me Grace to make a right Uſe and Improvement of this, and all other Opportunities thou art pleaſed to put into my Hands; and though I have abuſed the Riches of thy Goodneſs, by living unprofitably under ſo great Means of Grace, yet, O moſt merciful Father, let not that provoke thee to deprive me of the Helps and Advantages of thy Divine Inſtitutions; but grant, O Lord, that I may employ this and all other Times ſet apart for thy more immediate Service, in ſuch a Holy and Religious Manner, as may beſt promote thy Honour and Glory, and ſet forward the Salvation of my own Soul. And that I may be enabled ſo to do, O let thy Grace and Holy Spirit be always preſent with me, go along with me to thy Holy Temple, and give me ſuch an humble and devout Frame of Mind, that no vain Thoughts or Amuſements may diſtract my Devotion, or render my Religious Duties unacceptable to thee. Let me baniſh from my Heart, whatever ſavours of the World, when I enter into thy Houſe; and grant that my Addreſſes to thee there, may be

with

with an Awfulneſs and Regard, ſuitable in ſome Meaſure to the Greatneſs of thy Majeſty; that I may not reſt in a meer outward Form of Godlineſs, nor take up with the Name, and Shew, and Profeſſion only, of Chriſtianity, but endeavour more and more to be influenced and enlivened with the Power and Spirit of Religion. May the Goſpel of thy dear Son, and the Graces of thy Holy Spirit, ſhine forth in my Life, to the Glory of thy great Name, and the Salvation of my Soul.

Let thy good Spirit, O Lord, be powerfully aſſiſting to the Labours and Endeavours of thoſe, to whom thou haſt committed the Care of Souls; particularly of him, under whoſe Miniſtry thy Providence has placed me.

Give thy Bleſſing to thy Holy Word preach'd, and grant that no Prejudices or Indiſpoſitions may hinder its due and ſaving Efficacy upon my Soul. Give me, and all that attend thy Holy Ordinances, that humble and teachable Spirit, which becomes thoſe that would learn of thee. O let every good Inſtruction that ſhall this Day be given us, ſink deep into our Hearts, and bring forth in us the Fruits of a Holy and Religious Life, that we may not be Hearers of thy Word only,

only, but Doers alſo, leſt we deceive our own Souls.

Be with me, O Lord, this Day in all Places, and upon all Occaſions direct and guide me, ſanctify and preſerve me. Keep me both outwardly in my Body, and inwardly in my Soul. Defend me from the Power and Malice of the Devil, from the Corruptions of my Nature, and from thoſe Sins eſpecially, that do moſt eaſily beſet and enſnare me. Let me no ways prophane this thy Holy Day, either in Thought, Word, or Deed; but give me Grace to ſpend it in ſuch a Holy and Religious Manner, that when I come to the Concluſion of this Day, I may look back upon it with Joy and Comfort, in an humble Hope of thy Divine Acceptance, thro' the Merits and Mediation of my dear Redeemer, Jeſus Chriſt the Righteous. *Amen.*

Our Father, &c.

A concluding Prayer.

THY Grace, O Lord Jeſus Chriſt; thy Love, O Heavenly Father; and thy Fellowſhip and Communion, O Holy and Bleſſed Spirit, be with me henceforth and for ever.

A

A Maſter *or* Miſtreſs *of a Family may properly add this ſhort Prayer.*

MAKE me duly mindful, O Lord, of all thoſe that are under my Care; and grant that none of my Family may, through any Negligence of mine, be ever wanting in their Duty towards thee. Let the Care of my own Soul be extended likewiſe to a Concern for theirs, and give me ſuch a Zeal for thy Glory, ſuch a true Regard for the Salvation of others, that I may endeavour (as much as in me lies) to promote Religion and Piety in all about me. Convince me truly, O Lord, how much it is my Duty, as well as Intereſt, that I and my Houſe ſhould ſerve thee; that we ſhould daily offer up our united Prayers and Praiſes at the Throne of Grace, and eſpecially upon this Day, ſet apart more peculiarly for thy Service. Be in the midſt of us, O Lord, when we aſſemble ourſelves together, ſend thy Bleſſing upon all our religious Duties; and grant that not only the Form, but the Spirit of true

true Religion may be visible among us, to our great Comfort in this World, and our eternal Happiness in that which is to come. Grant this, O merciful Father, for Jesus Christ's Sake, our only Mediator and Advocate. *Amen.*

A Prayer *for* Sunday *Noon, or any intermediate Time of the Day.*

O God! who art rich in Mercy to all that call upon thee, and hast bid us pray without Ceasing, and rejoice evermore; In Obedience to that Command, and encouraged by thy gracious Invitations, thy most precious Promises, and the long Experience I have had of thy most gracious Bounty; in great Humility I again approach thy Presence, to renew my Requests unto thee; to bless thy Holy Name; to make Profession of my Love to thee, and of my Readiness in all Things to obey thee. Quicken my Affections, O Lord, that I may be excited to a more free and joyful Attendance upon thee, in all holy and religious Duties; that no Dulness nor Weariness may

may ſeize upon my Spirits, but ſuch a perfect Love to thee may poſſeſs my Heart, as may render all the Employments of Religion pleaſant and delightful to me, and the Doing thy Will my greateſt Joy and Satisfaction.

Pardon, O Lord, I moſt humbly beſeech thee, all my Indiſpoſitions; accept of my poor imperfect Services; and diſpoſe me, by all my Addreſſes to thee, to be more circumſpect and watchful, more diligent and induſtrious, more forward and zealous in the Performance of every Part of my Duty; that being led by thy Counſel, governed by thy Spirit, and preſerved by thy gracious Providence, I may at laſt be admitted into the Company of the Bleſſed; there to perfect my Praiſes and Acknowledgments, and to receive the Reward of patient Continuance in Well-doing, through Jeſus Chriſt our Lord. *Amen.*

" That your whole Life may be more
" exact, and you may have leſs to do,
" when you ſet a Time apart for more
" ſolemn Examination; I would adviſe
" you every Night to put ſome ſuch
" *Queſtions* as theſe to yourſelf, which
" for your Uſe I tranſcribe chiefly out

" of

" of that excellent Book, entituled, *A*
" *Companion for the Feſtivals and Faſts*
" *of the Church.*

Short Heads of Examination for the Evening.

HOW have I ſpent the Day paſt? What Sin have I committed?

Have I performed my Morning Devotions? and how?

Have I reſigned myſelf to the All-wiſe Government and Diſpoſal of God, to be ordered and ruled by him, and to do his Will?

Where other Opportunities have offered themſelves, how have I behaved myſelf in relation to them?

Have I convers'd with Candor, Affability, and Sincerity?

Have I kept at a diſtance from Slander and Evil-Speaking?

Have I had ſufficient Care in my Commendation of others, ſo as to give no Encouragement to any evil Practice?

How have I employed or improved my Time?

If I have engaged in Affairs, with what Honeſty and Fidelity have I diſcharged them?

If

If I have diverted myſelf, have I done it innocently, and within the Bounds of Chriſtian Moderation?

Have I been guilty of any Exceſs in Eating, or Drinking, or Sleep?

What Mercies have I received? How thankful have I been, and am I, for them?

What Temptations have I reſiſted?

What Ground have I got of the Sin that doth moſt eaſily beſet me?

How have I governed my Paſſions in the little Accidents that daily happen to provoke me?

What Opportunities have I had of doing Good? and how have I improved them?

What Opportunities have I had of diſcouraging Evil? and how have I oppoſed it?

" To theſe Queſtions you may add " ſuch others as you find uſeful. If you " recollect the whole Time of the Day " from your Riſing, (for which a few " Minutes before your Evening Devo- " tions will ſuffice) you will very eaſily " be enabled to anſwer the preceding " Queſtions; and when you have done " this, you muſt heartily beg God's " Pardon for any Sins you have been " guilty of, and ſhew yourſelf thankful

" for

" for thoſe Bleſſings, reſpecting either
" this or another Life, which he hath
" beſtowed on you. It may be adviſa-
" ble to put down in Writing, thoſe
" Sins you have been guilty of, ſo that
" you may not forget to humble your-
" ſelf again for them at the Time of your
" more ſolemn Examination; and by
" comparing one Time with another,
" you will better diſcern the Amend-
" ment of your Life, and Growth in
" Chriſtian Vertue.

A Prayer for Sunday *Evening.*

O Moſt great, moſt glorious, and eternal God; thou Sovereign Lord of Heaven and Earth! what Glory, and Honour, and Adoration, are due unto thee! O Lord, when I conſider the Greatneſs of thy Majeſty, and remember that thou art a God that haſt no Pleaſure in Wickedneſs, neither ſhall any Evil dwell with thee, and that thou hateſt all them that work Iniquity; how ſhall I dare to appear before thee, or preſume to offer up my Prayers at the Throne of thy Grace! I, who am a vile and

nd ſinful Creature, having many ways offended thy Divine Majeſty; particularly, * * * * * Shouldeſt thou, O Lord, therefore call me to a ſtrict Account for my Life paſt, how ſhould I be able to ſtand in thy Sight? or what ſhould I plead in Excuſe for all the Sin and Folly that I have been guilty of? O Lord, I confeſs, thou haſt not been wanting to me, but I have been exceedingly wanting to myſelf; how many Duties have I omitted, or performed with Coldneſs and Indevotion! how often have I been a Hearer of thy Word only, and not a Doer! how often, both in publick and private, have I prayed, when my Heart has been far from thee!

My only Hope, O God, is in thy tender Mercies, which have been ever of old; and in that Pity and Compaſſion, which thou haſt ſhewn to Mankind, in the Redemption of the World by the Death of thy dear Son. For thy Name's Sake then, O Lord, and for thy beloved Son's Sake, pardon, I moſt humbly beſeech thee, all my paſt Sins; that Iniquity may not be my Ruin. Lay not to my Charge the Sins that I have this Day been guilty of: Forgive the Deadneſs of my Devotion; the Coldneſs of my Affections;

ctions; the Wandrings of my Prayers; and whatever elſe thou haſt ſeen amiſs in me: And, O merciful Father, let not my Abuſe of thy Goodneſs deprive me of the Means of Grace, and Opportunities of Salvation; nor deliver me over to my own fooliſh and perverſe Will. O let me never fall into a careleſs and unconcern'd State of Mind, into a Coldneſs and Indifferency towards the Duties of Religion! but enliven this ſluggiſh Heart of mine, that it may freely mount towards thee, and be every Day more and more delighted with the Pleaſures of a holy and religious Life.

Give me, O Lord, ſuch a Senſe and Conviction of the Shortneſs and Uncertainty of this Life, and of the momentous Concerns of Eternity, that I may not be ſo fooliſh and inconſiderate, as to waſte that precious Time thou haſt put into my Hands, in an eager Purſuit after the Things of this World; but grant, that I may employ it in ſuch a manner, as may beſt promote thy Glory, and ſet forward my own Salvation. O make me ſo wiſe, as to ſee and know, and follow the Things that make for my Peace, leſt they be hid from my Eyes, and all Opportunities of reconciling myſelf to my offended God be far from me!

Let

Let the Intereſt of my precious Soul be dearer to me than a thouſand Worlds! Let me never forget the one Thing needful, but give all Diligence to make my Calling and Election ſure; that endeavouring in all Things to approve myſelf as becomes thy faithful Servant, I may, from ſerving thee here upon Earth, be admitted, in thy good appointed Time, to the praiſing thee eternally in thy everlaſting Kingdom.

Be thou pleaſed to extend thy Pity and Compaſſion to the whole Race of Mankind; let the bright Beams of thy Goſpel ſhine into all the Corners of the Earth; that thoſe that ſit in Darkneſs may come to the Knowledge and Practice of thy Laws, and their Souls be ſaved in the great Day of the Lord Jeſus.

More particularly, O Lord, be merciful to theſe Nations; pardon our great and crying Sins, and avert the Evils which we have moſt juſtly deſerved. Put a ſtop to all Prophaneneſs, Irreligion, and Impiety; to all our unhappy Strifes and Diviſions; and let Truth and Righteouſneſs, Brotherly Love and Unity, flouriſh and increaſe among us.

Be gracious to thy Holy Catholick Church, and eſpecially to that Part of it,

it, which thou haſt planted in theſe Kingdoms.

Inſpire the Paſtors and Governours of thy Church with a Spirit of true Religion and Goodneſs; and make them zealous and diligent to promote it in all thoſe who are under their Charge.

Bleſs the Queen; protect Her Perſon, direct Her Councils, proſper Her Government, and make Her an Inſtrument in thy Hands of great Good to theſe Kingdoms. Bleſs the Magiſtrates, the Nobility, Gentry, and Commons of theſe Realms; grant that they may all ſtudy to ſerve thee, and to diſcharge the Duties of their ſeveral Stations.

Be merciful, O God, to all that are in any Affliction or Diſtreſs, that labour under Poverty or Perſecution, under bodily Pains or Diſeaſes, or under Temptation or Trouble of Mind; be pleaſed, O Lord, to ſupport and comfort them, and in thy good Time to deliver them according to thy great Mercy.

Send down the Graces of thy Holy Spirit upon all my Friends and Relations, [*particularly my Father and Mother, my Brethren and Siſters, my dear Wife and Children.*] Pardon all our Sins; unite our Hearts in a mutual

Let this be varied as every one ſtands related.

tual Love of each other; and vouchſafe to every one of us, and all others that either pray for me, or deſire my Prayers, whatever thy infinite Wiſdom knows to be moſt needful and expedient both for our Souls and Bodies. Reward thoſe who have done me Good; pardon thoſe that have done or wiſh'd me Evil, and give them Repentance and better Minds.

And now, O merciful Father, I offer up to thy Divine Majeſty my unfeigned Praiſes for all thoſe Mercies and Benefits which thou haſt vouchſafed me: More particularly at this Time I bleſs thy Holy Name for the Mercies of this Day paſt, for whatever Sin I have eſcaped, and whatever Good I have done; for preſerving me in Health and Safety; for providing ſo plentifully for me; for continuing to me the Enjoyment of ſo many Comforts; and for delivering me from the Evils which I have juſtly deſerved. But above all, I bleſs and magnify thy Holy Name for thy Son Jeſus Chriſt our Lord.

O let not theſe Bleſſings and Mercies be beſtowed upon me in vain; but give thy Servant Grace to make a right Uſe and Improvement of them, that thou mayſt ſtill continue to be my Safety and Defence amidſt the Calamities of this mortal Life. Vouchſafe, O Lord, to

take me this Night into thy Protection and Care: Preſerve me from all Evil, but eſpecially from that of Sin; keep me from Fire and Thieves, from the Violence of Storms and Tempeſts, and from every Adverſity of Soul and Body; and after the comfortable Refreſhments of Reſt and Sleep, raiſe me up, I humbly pray thee, in Health and Safety, with a Heart full of Love to thee, and Zeal to thy Service, through Jeſus Chriſt our Bleſſed Saviour and Redeemer; in whoſe prevailing Name and Words, I continue to pray,

Our Father, &c.

A Prayer for Monday *Morning.*

O Father of Mercies, and God of all Comfort! Thou art our conſtant Preſerver and Benefactor: By thee have I been holden up ever ſince I was born, and by thy Goodneſs been kept from the Dangers of the Night paſt, and been refreſhed with quiet and comfortable Reſt. Great and numberleſs have been thy Mercies to me, O God; for which I deſire, with an humble and thankful

thankful Heart, to bleſs and praiſe thy Holy Name.

O that the Senſe of thy exceeding Kindneſs to me, may be always preſent to my Mind, and beget in me ſuch an humble Reliance on thy Fatherly Care and good Providence, that I may perfectly reſign myſelf to thy Diſpoſal, and entirely ſubmit to all thy Dealings and Diſpenſations towards me.

I know, O Lord, I am not worthy of the leaſt of thy Mercies; and ſhouldſt thou deal with me as in Juſtice thou mightſt, I could expect nothing from thee, but the Severities of thy Wrath and Diſpleaſure. But, O thou! whoſe Property is always to have Mercy; be not extreme, I beſeech thee, to mark what I have done amiſs; but for thy dear Son's Sake be thou reconciled unto me, and receive me to thy Favour. O let me never more abuſe thy Patience, nor deſpiſe thy Goodneſs; but let thy Fear be always before my Eyes, that giving up myſelf entirely to thy Obedience, I may every Day make new Advances in Holineſs, till I become perfect in every good Word and Work.

To this end, O Lord, do thou vouchſafe me the Aſſiſtance of thy Holy Spirit;

for of myſelf I am not able to pleaſe thee: My Nature is corrupt, and miſerably prone to evil; I am every way beſet with Temptations, and my own Experience ſadly teaches me, how apt I am to ſurrender to the Aſſaults of the Tempter. Be thou therefore my ſtrong Hold whereunto I may always reſort; and evermore mightily defend me: Leave me not, neither forſake me, O God of my Salvation; thou haſt been my Succour ever ſince I was born; O let not him that is too mighty for me, prevail againſt me. Great Things are they which thou haſt hitherto done for me, and therefore I will ſtill truſt in thee, and hope in thy Mercy: Lead me then, I beſeech thee, in the Way that I ſhould go, and conduct me ſafely thro' the dangerous Temptations of this deceitful World; and tho' thou ſhouldſt at any time permit me to fall into ſevere Tryals, yet let me ſtill remember, that thou art my Saviour and mighty Deliverer. Let no Calamity drive me from thee, nor any Proſperity cauſe me to forget thee; but grant that all thy Providences towards me may work together for my Good, and be as ſo many Meſſengers of thy Love to my Soul, to bring me ſtill nearer to thyſelf.

O

O let not the World get Poſſeſſion of that Heart which has been ſo often dedicated to thy Service; let not thoſe Pomps and Vanities I have ſo ſolemnly renounced, be ever look'd upon by me with the leaſt Satisfaction; but be thou, O God, my only Joy and my Delight, my Stay and Support, my Hope and my Truſt, my Reſt and Comfort in this World, and my eternal Bliſs and Happineſs in that which is to come.

O Lord, I humbly beg thy Bleſſing this Day upon all my honeſt Deſigns and Undertakings; direct me in all my Ways, that I may take nothing in hand, but what is agreeable to thy Bleſſed Will. Let no worldly Intereſt or Advantage ever prevail upon me to depart from my Integrity; but amidſt the various Affairs of this Life, give me Grace to ſet thee always before my Eyes, that I may not ſin againſt thee. O let thy Holy Spirit powerfully reſtrain me from thoſe Sins, that are moſt apt to betray and enſnare me. [* *Particularly*] Be thou graciouſly pleaſed to take me, and all belonging to me, into thy Protection: Keep us in Health and Safety, in Peace and Innocence, in Love and Charity; and grant that whilſt we are paſſing thro'

* *Here may be named the Sins you are moſt prone to.*

Things temporal, we may be daily preparing for thoſe better Things that are eternal; thro' Jeſus Chriſt our Bleſſed Lord and only Saviour; in whoſe prevailing Name, and moſt Bleſſed Words, I commend to thy Mercy and Protection myſelf and all Mankind.

Our Father, &c.

A Prayer for Monday *Noon, or any intermediate Time of the Day.*

O Almighty Lord God, and merciful Father! I thy unworthy Servant fall low on my Knees before thy Throne of Grace, and in a great Senſe of thy Goodneſs towards me, offer up my Praiſes to thy Divine Majeſty: I bleſs thee, O Lord, for my Creation, and for thy daily Preſervation of me from my Youth up even until now; for my Health and Safety; for my Friends and Relations; for that Proviſion thou haſt made for me; and for all other the Bleſſings and Mercies which thou haſt been pleaſed to beſtow upon me. But above all, I bleſs and magnify thy great and glorious Name for giving thy

thy dear Son to die for me; and in and thro' him for the Means of Grace, and for the Hopes of Glory.

Give me, I beſeech thee, ſuch a lively Senſe of all thy Mercies, that I may ſhew forth thy Praiſes not only with my Lips, but in my Life, by walking before thee in all Godlineſs and Honeſty, by ſerving thee faithfully, and making a right Uſe of all thoſe Bleſſings which thou vouchſafeſt unto me; always remembring that great Account which I muſt one Day give. And to that end, O Lord, withdraw my Affections from the Love of this World; moderate my Deſires, and ſubdue my unruly Appetites; bring into Subjection whatever exalts itſelf againſt thy Will; and ſo guide me by thy Grace, that I may in Safety paſs through the Dangers of a tempting and deceitful World, till at length I arrive at thoſe Bleſſed Manſions of everlaſting Reſt and Peace, where thou dwelleſt to all Eternity, and which thou haſt reſerved for thoſe that love and fear thee; through the Merits and Mediation of thy dear Son Jeſus Chriſt our Lord. *Amen.*

A Prayer for Monday *Evening.*

O Thou great and glorious God, who takeſt Pleaſure in thoſe that come unto thee with Faith; look down, I beſeech thee, with an Eye of Pity and Compaſſion upon me, who now preſent myſelf before thee, acknowledging that my Life has been in divers Inſtances very provoking to thy Divine Majeſty. [Particularly — *Here mention ſuch Sins as your Conſcience accuſes you of.*]

What ſhall I ſay unto thee, O thou Preſerver of Men! O my God, I have no Excuſe to make, nothing to plead in my Behalf, but the infinite Merits of my dear Redeemer: O let his Blood make Satisfaction for me; and for his Sake I moſt earneſtly beſeech thee to be merciful unto me in the Pardon and Forgiveneſs of all my Sins. Lay not to my Charge, O Lord, the Sins of this Day; but let thoſe and all other my paſt Follies be for ever blotted out of thy Remembrance; and receive me, I beſeech thee, into thy Favour, which I value above all the Happineſs of this World.

Give

Give me a lively Senſe of the Folly and Danger of Sin, that I may abhorr every evil Way, and earneſtly follow after thoſe Things that make for my Peace. But, O Lord, becauſe I am a weak and frail Creature, and am encompaſſed with many Temptations, do thou vouchſafe to ſtrengthen and aſſiſt me with thy Grace, that through thy moſt mighty Power, I may be enabled to withſtand all the Allurements of the World, the Fleſh, and the Devil. [Particularly —— *Here name the Sins you are moſt prone to.*] Let thy holy Spirit direct and rule my Heart, that I may think and do always ſuch Things as be righteful, and pleaſe thee both in Will and Deed; make me to have a perpetual Fear and Love of thy holy Name, that I may carefully avoid all thoſe Things that are contrary to my Holy Profeſſion, and follow all ſuch Things as are agreeable to the ſame. Let me never dare to do any Thing that I know will offend thee, but be at all Times ready chearfully to accompliſh thoſe Things that thou wouldſt have done. Give me a Heart that will love thee in the ſevereſt Tryals, and that can be content to part with every Thing in this World, rather than diſpleaſe thee. Give me, I beſeech

thee, a meek and humble, but yet a reſolute and courageous Heart, ſuch as may bear me up, and ſupport me in my Duty under all Diſcouragements; that I may be preſerved, by thy Infinite Power and Goodneſs, from the Corruptions that are in the World; and, when thou ſhalt be pleas'd to remove me hence, my Soul may be preſented pure and blameleſs at the Throne of thy Mercy, through the Merits and Satisfaction of my dear Redeemer.

Extend thy Mercies, O Lord, to the whole Race of Mankind, and in a more particular manner be gracious to this Church and Nation to which I belong: Bleſs all Degrees of Men among us, from the higheſt to the loweſt, and more eſpecially thy Servant our Sovereign Lady the Queen; and grant that every one, in their ſeveral Places and Stations, may faithfully promote thy Glory and the Publick Good. Look with Pity and Compaſſion upon all thy afflicted Servants every where, ſtrengthen and ſupport them under their Troubles, and in thy good Time deliver them out of all their Afflictions. Bleſs all my Friends and Relations, [*more particularly* *** *Here name the ſeveral Relations.*] O thou, who beſt knoweſt all our Wants, vouchſafe, I beſeech thee,

to

to ſuit thy Graces and Bleſſings to our ſeveral Neceſſities of Body and Soul.

And now, O Father of Mercies! in an humble Senſe of thy great Goodneſs, I adore and praiſe thy glorious Majeſty for all the manifold Bleſſings and Favours which I have received from thy moſt bountiful Hands; particularly for thoſe of this Day paſt. I bleſs thee, O Lord, for whatever Good I have done, and whatever Evil I have eſcaped; for preſerving me in Health and Safety, and providing ſo plentifully for me: But above all, I praiſe and magnify thy Holy Name for our Redemption by the Death and Paſſion of thy dear Son. O give me Grace to make a right Uſe and Improvement of theſe and all other thy Mercies. Be thou pleaſed to continue to me thy Favour and Protection; preſerve me this Night from all Evil, but eſpecially from that of Sin; give thy Holy Angels Charge over me, and let no evil Accident come near to hurt me; and raiſe me up again in Health and Safety, with a Heart full of Love to thee, and Zeal to thy Service, through Jeſus Chriſt our Lord.

Our Father, &c.

A Prayer for Tuesday *Morning.*

HOLY, Holy, Holy, Lord God Almighty, which was, and which is, and which is to come; thou art worthy to receive all Glory, Honour, and Power; for thou hast created all Things, and for thy Pleasure they are and were created.

I adore thee, my God, and make an entire Resignation of myself, of all that I am, and have, into thy Hands, designing now and to all Eternity to depend on thee, my God, my Creator, and continual Benefactor, my Portion, my Inheritance, and my All for ever and ever.

O God, most gracious Father in Christ Jesus our Lord, I thank thee for the comfortable Refreshment of the Night past, for thy Preservation of me and my *Family*, and all belonging to me from Fire, Robbery, and Tempest, and other evil Accidents. Without thy Goodness and Providence I am not able to subsist the least Moment. To thee I owe all those Comforts of Life, Health, Peace, and Plenty I enjoy, and a Freedom from

all

all thoſe Pains and Miſeries, and Evils I am ſubject to, and have deſerved at thy Hands. I deſire above all Things to give moſt humble and hearty Thanks to thee, O God the Father, for the Redemption of the World by thy Son Jeſus Chriſt our Lord, manifeſted in the Fleſh to deſtroy the Works of the Devil. I glorify thee for his miraculous Birth, Life, Death, Reſurrection, and Aſcenſion, for his Interceſſion for us at thy Right Hand, for the Sending the Holy Ghoſt the Comforter and Sanctifier, and for the Means of Grace, and Hopes of Glory.

O Lord, I beſeech thee, in and thro' our Lord Jeſus Chriſt, who was pleaſed to ſuffer Death upon the Croſs for our Redemption, to pardon all the Sins I have at any Time committed; and grant I may find the Power of His Death, in my dying to Sin and riſing unto Righteouſneſs, in having the Old Man, all worldly Affections and carnal Luſts, crucified with Him; that the Body of Sin in me may be deſtroyed; that henceforth I may not ſerve Sin; but being freed from Sin, all Things belonging to the Spirit may live and grow in me.

But foraſmuch as without thee I am not able to pleaſe thee, give me, I beſeech

ſeech thee, this Day, and all my Life, the Supplies of thy Grace and Holy Spirit, enabling me to reſiſt and overcome the Temptations of the World, the Fleſh, and the Devil, to ſubdue and mortify my Luſts and Paſſions, to purify my Soul from all Sin and Uncleanneſs, and to bring forth the Fruits of the Spirit in a holy and uſeful Life.

Grant I may order all my Words and Actions, and all my Converſation, with ſuch Care and Prudence, as to give no Offence or Occaſion of Falling to any; but that I may be a good Example to others, and adorn the Doctrine of God our Saviour in all Things. O let thy Holy Spirit always direct and rule my Heart, and of thy great Goodneſs bring me to Life eternal.

Direct me, O God, in all my Affairs; bleſs my Labours *and Studies*, and give me Grace to do my Duty in that State of Life whereunto thou haſt been pleaſed to call me, and make me therewith content.

And thou, O God and heavenly Father, who haſt promiſed to them that ſeek thy Kingdom, and the Righteouſneſs thereof, all Things neceſſary to their bodily Suſtenance, continue to me, I beſeech thee, the Bleſſings I enjoy,

ſupply

ſupply me thoſe I want, and turn from me thoſe Evils I moſt righteouſly have deſerved; or which either the Malice of the Devil, or the Wickedneſs or Misfortunes of the World, might bring upon me. Let all Things that befall me in this World work together for my Good in the other; and grant me always thoſe Things, whether proſperous or adverſe, that may beſt conduce, and be moſt profitable to my eternal Salvation.

I reſign, O Lord, and give up myſelf to thy Providence; I ſubmit myſelf to all the Events which it ſhall pleaſe thee to bring upon me: Do with me what thou ſeeſt good, and let thy Holy Will be done in me and by me, for the Sake of Jeſus Chriſt our Lord.

O bleſſed Lord, whoſe Mercies are over all thy Works, ſpread the Knowledge of the Goſpel all over the World, and grant that all Chriſtians may live according to it, and teſtify they are Diſciples of their Lord, by doing Good, and loving one another.

Bleſs the Queen, and proſper Her Government; and grant that all employed under Her may diſcharge their ſeveral Offices faithfully to thy Glory, and the Publick Good.

Preſerve and ſanctify more and more thy Church Univerſal; ſupport and aſſiſt the

the Paſtors and Miniſters of thy Word and Sacraments, particularly him, under whom thy Providence has placed me.

Relieve and comfort all in Affliction, deliver them out of all their Trouble, and grant they may ſeriouſly conſider thy Hand, and duly improve their Adverſity.

Grant to all harden'd Sinners Opportunity and Means of Repentance, and Grace to make a due Uſe thereof.

Strengthen the yet Weak in Faith and Godlineſs, that they may endure Temptation, and raiſe up them that fall.

Grant Perſeverance and Advancement in Holineſs to thoſe who love and fear thee, and enable them to bring forth much Fruit.

Bleſs particularly thoſe Perſons who exerciſe Works of Piety and Charity in thy Church; eſpecially the Religious, and other Societies in this Realm for the Propagation of the Goſpel in Foreign Parts, for promoting Chriſtian Knowledge at Home, for pious Conference and Charity, and for putting the Laws in Execution againſt Vice and Immorality; and increaſe the Number of them.

Send

Send down, moſt bountiful Lord God, thy Bleſſings ſpiritual and temporal upon *my Family, and* all my Relations, Friends and Acquaintance, eſpecially on thoſe who are moſt dear to me, particularly on *my Wife and Children, and* thoſe who deſire my Prayers; and give us all whatever thou ſeeſt neceſſary and convenient either for our Souls or Bodies.

Reward all who have done me Good, and pardon all who have done or wiſh'd me Evil; and work in them and me all that Good which may make us acceptable in thy Sight, thro' Jeſus Chriſt our Lord. *Amen.*

Our Father, &c.

A ſhort Paraphraſe on the Lord's Prayer.

ALmighty God the Creator and Governor of all Things, and the moſt bountiful Benefactor of thoſe who fear and obey thee, grant that all reaſonable Creatures, who are capable of underſtanding the Greatneſs and Glory of thy Attributes, may unfeignedly admire and adore thee, and expreſs their Veneration and Praiſes of thee, in Ways moſt ſuitable to the Condition

Condition of their Nature, and the Diſcoveries of thy Will.

Grant that all Mankind may come to the Knowledge and Belief of thy true Religion; That the Kingdom of Chriſt may be extended over all the Earth, and the eternal Laws of Godlineſs, Righteouſneſs, Charity, and Sobriety, be eſtabliſh'd throughout the whole World. Grant that all who profeſs this thy true Religion, may live in perfect Obedience to the Laws thereof; and that Men, as the Infirmity of their Nature will permit, may obey thee with proportionable Sincerity and Conſtancy, as do the Spirits of the Bleſſed in Heaven.

Beſtow on us every Day through the remaining Part of our Lives, as many of the Things of this preſent World, as may be ſufficient for our neceſſary Subſiſtence, and for the uſeful and innocent Conveniences of Life.

Forgive us our Sins, and withhold the Puniſhments which we have thereby deſerved, in like manner as we freely and heartily forgive all thoſe Injuries and Offences which have by others been done to us.

Take from us the Cauſes and Occaſions of Temptations, or elſe deliver us from the Power of them, that we may

may not be moved either with the Enticements of Riches, Honours, or Pleaſures; or with the Fear of Want, Diſgrace, or Pain, to do any Thing knowingly contrary to thy Will; and deliver us from all the Evils and Calamities which either the Malice of the Devil, or the Wickedneſs or Misfortunes of the World, might bring upon us. Theſe Petitions we beg of thee, O God, knowing that thou *canſt*, and truſting in thy Mercy, that thou *wilt* do for us more than we can deſire or do deſerve, who art Infinite in Power, Glory, and Majeſty, from everlaſting to everlaſting. *Amen.*

A Prayer for Tueſday *Noon, or any intermediate Time of the Day.*

I.

O My God! Infinite in Goodneſs, and Boundleſs in Mercy, grant me Grace, I beſeech thee, to love thee with all my Heart, with all my Soul, and with all my Strength, and for thy Sake to love all Men as myſelf: Give me a charitable Opinion of them all, whether Friends or Enemies; ſuffer me

me not raſhly to judge or to contemn any Perſon, of what State or Condition ſoever; and if it be my own Lot to be deſpiſed and rejected of others, teach me therewith to be content.

Grant that I may never ſtudy to pleaſe Men in any Thing, whereby I may be in Danger of diſpleaſing thee; and that it may always be my chief and only Deſire to promote thy Honour, and to fulfill in all Things thy moſt Holy Will.

II.

Give me Grace, O heavenly Father! to be entirely ſubmiſſive and contented under all the Afflictions, Diſappointments, and Sufferings, which it is thy Pleaſure I ſhould endure, and which thy Wiſdom ſhall judge proper and uſeful to advance me towards thee. And grant, that by every Tribulation and Adverſity which may befall me, whether directly from thy Hand, or from Men as thy Inſtruments, I may be weaned from the World, and more cloſely united to thee.

III.

O heavenly Father, I beſeech thee, by the Merits and Death of thy Son, to give me Grace to have thee always before my Eyes; and with an Holy Fear

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ſeriouſly to conſider the Hour of my Death, which is ſo uncertain; the Shortneſs of my Life, of which, alas! I have ſo unprofitably for Trifles already loſt ſo great a Part; the Day of Judgment, which is ſo terrible; and upon the infinite and eternal Puniſhments, which ſhall then be inflicted upon wicked and impenitent Sinners.

And finally grant, O Infinite Bounty! that I may never ſeek or find Peace or Pleaſure in any Thing without thyſelf, and that thy Will may be the Rule of my Conduct, and of all my Actions in this World, and thou thyſelf my eternal Bliſs and Happineſs in that which is to come. *Amen.*

A Prayer for Tueſday *Evening.*

O Moſt great and glorious Lord God! juſt and terrible in thy Judgments to all obſtinate Sinners, but of infinite Pity and Compaſſion to ſuch as truly repent and turn unto thee; hear, I beſeech thee, the Prayers of thy humble Servant, which I now offer up at the Throne of Grace, for Pardon and Forgiveneſs. Let not the Sins and Follies of

of my Youth paſt, nor the Tranſgreſſions of my riper Years, be ever had in Remembrance before thee; but whereinſoever I have offended thee, whether in Word or Deed, in Thought or Deſire, O let it be forgiven unto me. More particularly, O Lord, pardon the Sins that I have this Day been guilty of. O let the Sufferings of thy Son Jeſus Chriſt make Atonement for me; and for His Sake, I beſeech thee to be reconciled unto me, that I may not periſh in my Folly, nor be condemned in thy heavy Diſpleaſure. Give me ſuch a true and unfeigned Repentance, as may produce in me a thorough Change and Amendment of Life: Cauſe me to return to my Duty with great Fervency and Devotion: Let the Remembrance of my former Negligence excite in me a more diligent Care and Watchfulneſs for the future, and grant that the Conſideration of thy Patience and Forbearance may raiſe in my Mind ſuch a ſincere and hearty Love to thee, ſuch an earneſt Deſire to pleaſe thee, that I may rather chooſe to die, than offend thee. Convince me thoroughly, O Lord, that Sin is the greateſt of all Evils, and that thy Favour is better than Life itſelf. Leave me not to the

Weakneſs of my corrupt Nature; but ſtretch forth thy Almighty Arm, and ſupport me in my daily Conflicts; that neither the World, the Fleſh, or the Devil, may be ever able to prevail againſt me.

O merciful Father, give me Grace to lay aſide every Weight, and the Sin that does moſt eaſily beſet me, that I may run with Patience the Race which thou haſt ſet before me. Remove all thoſe Hindrances of my Salvation that enfeeble my Nature, and render me unactive in thy Service: Deliver me from an immoderate Care and Concern for the Things of this World; and give me ſuch an entire Submiſſion to thy Divine Will, ſuch a perfect Dependence on thy Infinite Wiſdom and Goodneſs, that no envious nor diſcontented, no murmuring nor repining Thoughts may poſſeſs my Heart; but a chearful and thankful Spirit may at all Times rule and govern me: And whatever Share of temporal good Things thou ſhalt be pleaſed to give me, O give me Grace to employ it to thy Glory, the Good of others, and the eternal Benefit of my immortal Soul.

Give thy Grace, moſt merciful God, to all the World, and let all, who are redeemed by the Blood of thy Son, acknowledge

knowledge Him to be the Lord, and become His Worshippers and faithful Servants. Make all Christians conscientious Practicers of that Holiness they profess; and inspire them with uniting Principles and charitable Hearts; that by their loving one another, as thou hast loved us, all the World may know they are thy Disciples. Let all Governors rule with Wisdom and Justice, and Subjects obey with Love and Chearfulness. Bless more especially our Sovereign Lady the Queen, and all the Royal Family; let the Priests of the Lord be exemplary in their Lives, and discreet and diligent in their Labours, having a most compassionate Love of Souls; and let the People be humble and tractable, most desirous to hearken to, and fully bent to follow wise Instructions. Relieve the Afflicted, and those that are in Want; assist them contentedly to depend on thee: Raise Friends to the Widows and Fatherless, the Prisoners and Captives, and all that groan under any Oppression. Give Repentance, Patience, and Resignation to all that lie upon Beds of Sickness; and Ease when thou seest it convenient for them. Speak Peace to troubled Consciences; give them a true Knowledge of thee, and of their Duty; and deliver every one

 from

from causeless Scruples. Bless all my Friends, those especially who are endeared to me by their Kindnesses; all my Relations according to the Flesh; all that particularly pray for me, or desire my Prayers.

I bless thee for thy great Goodness to me this Day, and for all thy other Mercies, more especially for sending thy Son into the World. Be pleased to continue to me thy gracious Protection; give me quiet and refreshing Sleep. Pardon the Weakness and Imperfections of my Prayers, for Jesus Christ's Sake; in whose Holy Name and Words I farther pray,

Our Father, &c.

A Prayer for Wednesday *Morning.*

O Most gracious God! who art the Author of all the good Things I enjoy; to thy good Providence I ascribe it, that I am now in Health and Safety; that I have enjoyed the comfortable Refreshments of the Night past, and that none of those Evils which I have justly deserved, have come nigh

me, or my Dwelling; for theſe, O Lord, and for all other thy Mercies, I deſire in an humble Senſe of thy great Goodneſs to adore and bleſs thy glorious Name.

I confeſs, O Lord, that I am not worthy of the Mercies which thou haſt already beſtowed upon me: My Tranſgreſſions are great, and have been often repeated; ſhouldſt thou therefore deal with me, as I have deſerved, thou mighteſt in Juſtice abandon and forſake me, who have ſo often neglected my Duty to thee, to purſue the vain and deceitful Enjoyments of this World. But, O merciful Father, let not my Sins provoke thee to leave me to my own Folly and Weakneſs; for then I am certainly loſt, and muſt be undone for ever! Whither can I fly for Refuge, if thou denieſt thy Aſſiſtance! For thy Mercies Sake then, O Lord, and for thy dear Son's Sake, I moſt humbly pray thee to forgive all my Sins, and ſo arm me for the time to come with the powerful Aſſiſtances of thy Grace, that I may be enabled to overcome all the Temptations of the World, the Fleſh, and the Devil, denying Ungodlineſs and worldly Luſts, and living ſoberly, righteouſly, and godly in this preſent World.

† Grant,

Grant, O Lord, that as I have given up myself to the Service and Obedience of Jesus Christ our Lord, so I may walk in His Laws, and conform myself to His Example. O let my Conversation be as becometh the Gospel, and grant that I may daily grow in Grace, and be continually advancing in the Ways of Righteousness and true Holiness.

Suffer no Affections to dwell in me, but what are pleasing in thy Sight; endue me with an honest and upright Mind, that I may abstain from all Appearance of Evil; let no worldly Interest or Advantage ever tempt me to the least Injustice, or turn me aside to the Ways of Fraud or Oppression; but in the Use of all honest and lawful Means, give me Grace to depend upon thy Providence, and to rest contented under all the Dispensations of thy Infinite Wisdom and Goodness: And though thou shouldst see fit to deprive me of any, or even all the Comforts of this Life, yet, O gracious Father, leave me not destitute of those Things that accompany Salvation, nor deny me thy Favour, which is better than Life itself; and whatever thou art pleased to deprive me of, yet take not away from me, I beseech thee, the Comforts of thy Holy Spirit; but in all the Troubles

and Diſappointments of this World, in all the Calamities and Trayls I ſhall meet with here; be thou my Refuge and Support, my Stay and my Truſt, my Saviour and mighty Deliverer: Stand by me in all my Tryals, ſuccour me in every Temptation, ſupport me in Diſcouragements, and adviſe me in all difficult Caſes; but eſpecially, O Lord, I beſeech thee, that when the Time of my Diſſolution draws nigh, and all Things here begin to fail me, thou wouldſt then vouchſafe to ſtrengthen and ſupport me, and at laſt receive me into thy Bleſſed Kingdom.

Keep me, I moſt humbly beſeech thee, this Day from all Evil; proſper the Work of my Hands; O Lord, proſper thou my Handy-work: And grant, that being in Safety under thy Protection, I may be always holy and acceptable in thy Sight, in and through the Merits of my dear Redeemer, who in His Holy Goſpel has taught me to ſay,

Our Father, &c.

A Prayer *for* Wednesday *Noon, or any intermediate Time of the Day.*

O Most gracious God and merciful Father, I thy unworthy Servant, in Confidence of thy great Mercy and Goodneſs to all that truly love and ſerve thee, do humbly implore the Grace and Aſſiſtance of thy Holy Spirit, to enable me to become every Day better, and to reform whatever has been amiſs in the Temper and Diſpoſition of my Mind, or in any of the Actions of my Life: Grant me the Wiſdom and Underſtanding to know my Duty, and the Heart and Will to do it; vouchſafe me thy continual Preſence and Direction, the Aſſiſtance and Comforts of thy Holy Spirit, whereby I may be diſpoſed and enabled to do thy Will with Delight and Chearfulneſs, and with Patience and Contentedneſs to ſubmit to it in all Things. Endue me, O Lord, with a true Fear and Love of thee, and with a prudent Zeal for thy Glory; increaſe in me more and more the Graces of Charity and Meekneſs,

of Juſtice and Fidelity; give me Humility and Patience, and a Firmneſs of Spirit to bear every Condition with Conſtancy and Equality of Mind.

Enable me, O Lord, to govern all my Appetites, and every inordinate Luſt and Paſſion, by Temperance, and Purity, ſetting thee always before me, that I may not ſin againſt thee. Create in me a clean Heart, O God, and renew a right Spirit within me. Purify my Soul from all evil Thoughts and Inclinations, from all bad Intentions and Deſigns. Deliver me, O Lord, from Pride and Vanity, from immoderate Self-Love, and obſtinate Self-Will; and from all Malice, Envy, Revenge, and Ill-Will towards my Neighbour.

O make me to love thee above all Things; and let thy Honour and Glory be ever dearer to me, than my own Will or Reputation, or any temporal Advantage whatſoever.

Diſpoſe my Heart patiently to bear Reproaches and Wrongs, and to be ready not only to forgive, but to return Good for Evil.

Aſſiſt me, O Lord, more eſpecially in the faithful and conſcientious Diſcharge

charge of the Duties of that Station, in which thou haſt placed me; *** [make me a kind and affectionate Husband, a careful and loving Father, a prudent and diſcreet Maſter.] And grant, that I may employ all the Powers and Opportunities which thou haſt given me, for thy Glory, and the Good of others.

This is to be varied or omitted, as it ſuits every one's Condition.

Confirm me, O God, in all my Holy Deſires and Reſolutions; and, Oh! do thou keep it for ever in the Purpoſe of my Heart, to love, and ſerve, and obey thee, and grant me everlaſting Life, through Jeſus Chriſt our Bleſſed Lord, and only Saviour. *Amen.*

A Prayer for Wedneſday *Evening.*

O Moſt Glorious and Everliving God, who inhabiteſt Eternity; I thy unworthy Servant do here, in all Lowlineſs and Humility, preſent my Perſon and my Prayers before thy Divine Majeſty, acknowledging that I am not worthy to appear in thy

Sight, who art a God of infinite Holineſs, and canſt not behold Iniquity with Approbation.

I confeſs, O Lord, that notwithſtanding all the kind Methods of thy Mercy, to draw me to thy Obedience, I have grievouſly offended thee and wander'd from the right Paths of thy Commandments; and tho' my Faith aſſures me, that in thy Preſence is Fulneſs of Joy, and at thy Right Hand are Pleaſures for evermore; yet ſo fooliſh and inconſiderate have I been, as to mind Vanities, and neglect the Care and Concern of my Soul.

O Lord, I lament and bewail the Corruptions of my Nature, and know not where to fly for Relief and Succour, but unto thee. Pity, I moſt humbly beſeech thee, my Weakneſſes, and forgive my Infirmities; Waſh away all my Sins, in the Blood of Jeſus; that neither thoſe, which I have this Day committed, nor any other the Follies of my Life paſt, may be ever had in remembrance before thee. O reſerve not my Sins to be puniſhed in the Day of Wrath, and eternal Vengeance; but look upon me, O Lord, as a reconciled Father in Chriſt Jeſus; Speak Peace unto my Conſcience, and ſay unto my Soul, I am thy Salvation.

O

O God, who haſt promiſed to give thy Holy Spirit to them that ask it; enable me, I beſeech thee, from henceforward to forſake every evil Way, and to cleave unto thee in Newneſs of Life; deſtroy in me every vicious Inclination, every evil Habit, and wicked Thought that exalts itſelf againſt the Knowledge of God, and the Obedience of our Lord Jeſus Chriſt.

Give me, O Lord, a thorough Senſe and Conviction of the Shortneſs and Uncertainty of all Things here below, that my Heart being weaned from the Pleaſures of this World, it may daily more and more aſpire after thoſe Joys which are at thy Right Hand for evermore.

Make me, O Gracious God, a faithful, and a wiſe Steward of all thoſe Talents with which thou doſt entruſt me. Let me never abuſe thy Mercies by an ungodly Uſe of the leaſt of thy good Creatures; but give me Grace to improve them to thy Glory, the Good of my own Soul, and in the Comfort, and Relief of my diſtreſſed Brethren; that being rich in good Works, and having laid up a Treaſure in Heaven, I may (when this earthly Tabernacle ſhall be diſſolved) have a Building of God, an Houſe not made with Hands, Eternal in the Heavens.

Bleſs, I beſeech thee, the whole World; more eſpecially thoſe that have received the Goſpel of thy Son, and in a particular manner theſe Nations. Let thy Son Jeſus be glorified by the blameleſs and exemplary Lives of all that profeſs his Name. Let Prophaneneſs be put to Confuſion, and Hereſy and Error be rooted out; and let all with one Mind, and one Mouth, glorify thee the God and Father of our Lord Jeſus Chriſt.

Guide and protect our Sovereign Lady the Queen; give Her Wiſdom to rule this People, and grant that under Her we may live peaceable and quiet Lives, in all Godlineſs and Honeſty. Comfort and relieve all that labour under any Affliction. Be favourable to all our Friends and Relations. Beſtow upon them what thou knoweſt to be beſt for them in this Life, and eternal Happineſs in that to come.

Accept, I pray thee, my humble Thanks for all thy Mercies; for thy Holy Scriptures, and the Means of Grace; for thy Preſervation of me the Day paſt, and for all the Neceſſaries and Comforts of this Life which I have enjoyed.

Leave me not, neither forſake me, O my God; but be thou pleaſed to watch

watch over me this Night, and to grant me the comfortable Refreſhment of quiet Sleep.

Hear me for the Sake of thy Son Jeſus Chriſt, in whoſe Words I continue to pray,

Our Father, &c.

A Prayer for Thurſday *Morning.*

O God! the Creator of the World, and Preſerver of Mankind, thou art good unto all, and thy tender Mercies are over all thy Works; I thy poor unworthy Servant, who have ſo long experienced the Teſtimonies of thy Love, do fall low on my Knees before the Throne of Grace, to renew the Tribute of my humbleſt Praiſe and Adoration to thy great and glorious Majeſty.

Bleſſed be thy Name, O Lord, for ſending thy Son Jeſus into the World to die for the Redemption of Mankind, and for all the Benefits and Advantages I have received thereby. Bleſſed be thy Holy Name for the Aſſiſtance of thy good Spirit, and for all the Means and Opportunities thou haſt given me

of becoming wiſe unto Salvation. I thank thee likewiſe, O Lord, for all the temporal Bleſſings I have received from thee; particularly I bleſs thy Holy Name for that thou haſt protected me the Night paſt from the Powers of Darkneſs, and every evil Accident, and haſt now raiſed me up in Health and Safety to praiſe thy Goodneſs.

O Lord, raiſe me up alſo, I pray thee, to Newneſs of Life: Let the Senſe of thy Goodneſs inflame my Heart with ſuch a ſincere Love to thee, that I may make it my Study and Delight to walk before thee in all Well-pleaſing. Pardon, I moſt humbly beſeech thee, all my paſt Sins; and, O let me never more abuſe thy Goodneſs, nor try thy Patience; but daily endeavour to lead a Life ſuitable to the Engagements I am under, and the Obligations which thou haſt laid upon me.

I know, O Lord, that I am not able of myſelf to do any Thing that is good; but ſince thou haſt promiſed to give thy Holy Spirit to them that ask it, I beſeech thee to vouchſafe me His Divine Aſſiſtance, to enable me to do my Duty towards Thee, and towards all Men. Give me, O moſt gracious God, the Spirit of true and fervent Devotion to thee my Creator and Redeemer; an honeſt,

honeſt, upright, and charitable Heart towards all Men; a contented, meek, and humble Mind in every Condition and State of Life, wherein thou ſhalt be pleaſed to place me.

O Lord, convince me more and more of the Vanity and Emptineſs of all earthly Enjoyments; that ſeeking firſt thy Kingdom, and the Righteouſneſs thereof, I may with Courage and Conſtancy go on in the Ways of Righteouſneſs, and true Holineſs. Let neither Hopes nor Fears, neither Pleaſure nor Profit be ever able to draw me from my Duty; but grant, that being ſtedfaſt and unmoveable, I may always abound in the Work of the Lord, knowing that my Labour ſhall not be in vain.

O Lord, let thy good Providence, and heavenly Grace be preſent with me this Day, to ſecure me from Dangers, and all unhappy Accidents, to preſerve me from evil Actions, and to aſſiſt me in thoſe that are good; make my Way proſperous, and guide me by thy Counſel, through thy rich Mercy in Jeſus Chriſt; in whoſe Name and Words, I commend my own, and the Wants and Neceſſities of all Mankind.

Our Father, &c.

A Prayer for Thurſday *Noon, or any intermediate Time of the Day.*

O Lord, the great Creator and Governor of all Things! I adore thy incomprehenſible Majeſty, acknowledging I depend entirely upon thee; I praiſe and magnify thy moſt glorious Power, Wiſdom, and Goodneſs, which are every where conſpicuous; and render unto thee my moſt hearty Thanks for all the Favours and Benefits which thou haſt ſo freely and undeſervedly conferred upon me: Thou art bountiful to the whole World; all thy Works praiſe thee, O Lord, and we, the Children of Men ought more eſpecially to bleſs thee, and ſpeak good of thy Name; for we have received ſingular Marks and Tokens of thy Favour; being made after thy own Image, and endued with reaſonable and immortal Spirits, that we may reflect on thee, the Author of our Being, and become like unto thee in Wiſdom, Holineſs, Goodneſs, and Truth: But above all, I deſire to remember that wonderful Demonſtration of thy Love, which thou haſt ſhewn to ſinful Men, in

in giving thy Son to live among us, to die for us, and thereby to give us (upon the Conditions of Faith, and ſincere Obedience) an aſſured Hope of immortal Life.

O Lord, I love thee, and renew the Oblation which I have ſo often made of my Soul and Body to thee; I wait upon thee ſtill for what thou ſeeſt good for both; I hope in thy everlaſting Mercy, humbly beſeeching thee to pardon all my Forgetfulneſs of thee, and Ingratitude to thee; and I moſt earneſtly implore the Grace of thy Holy Spirit, to preſerve in my Mind a powerful Senſe of thee, an ardent Love to thee, and a Holy Care to pleaſe and obey thee in all Things. O that the ſame Mind and Spirit may be in me, which was in Chriſt Jeſus our Lord; the Spirit of Wiſdom and Underſtanding, and the Fear of thee; the Spirit of Meekneſs, Humility, Purity, and Charity; that ſo I may do thy Will with the like Chearfulneſs, Zeal, Conſtancy, Patience and Perſeverance, as He did.

Bleſſed be thy Name, O Lord, for all the Helps and Aſſiſtances of thy good Spirit: O vouchſafe ſtill to continue to me thy gracious Favour and Protection; and as thou haſt preſerved me hitherto, ſo bleſs me the remaining Part of this Day;

Day. Keep me in Peace and Innocence, in Love to thee, and Charity to my Neighbours: Direct my Paths, and teach me to manage all my Affairs with Prudence and Discretion. Thou art my Hope and my Confidence, my Satisfaction and my Peace, my Glory and my Joy; O be thou pleased to conduct me by thy good Spirit, through all the Business and Enjoyments, through all the Temptations and Troubles of this Life; and never leave me nor forsake me; but bring me at last to that blessed Place where our Lord Jesus Christ liveth and reigneth with Thee and the Holy Spirit, World without End. *Amen.*

A Prayer for Thursday *Evening.*

O Eternal and infinitely Glorious God, the great Creator, gracious Preserver, and wise Governor of the World; I a miserable Sinner fall down before thee, at this time, to present my Prayers and Supplications before the Throne of Grace.

I admire and adore the incomprehensible Perfections of thy Nature, and gratefully acknowledge thy marvelous and

and undeſerved Goodneſs towards me, and all thy Creatures: I have nothing, O Lord, but what I have received from thee; thou freely gaveſt me my Being, and madeſt me in a Capacity to know and ſerve, and enjoy thee for ever; and thou haſt continued to me the Being which thou at firſt gaveſt me, delivering me from a Multitude of Evils, and beſtowing Mercies and Favours both on my Soul and Body, more than I can number. O that I had made Returns unto thee, in any Meaſure ſuitable to the Benefits I have received from thee; that I had employed all thy Gifts to thy Honour and Glory, and never abuſed any of thoſe Talents entruſted to me! But, alas! I acknowledge, with Shame, that I have been guilty of great Ingratitude towards thee; I have been an unprofitable, and unworthy Servant; I have neglected my Duty, followed the Inclinations of my corrupt Nature, and inſtead of Loving and Delighting in thee, I have been eager and paſſionate after the Things of this World: Let thy Goodneſs and Forbearance, O Lord, lead me to Repentance; and though I have abuſed the Riches of thy Grace, and rendered myſelf unworthy of the leaſt of thy Mercies, yet for the Sake of thy beloved Son, in whom thou art well

well pleaſed, ſpare me, O good Lord, ſpare me, and be not angry with me for ever. Waſh away all my Sins in that Fountain, which thou haſt opened for Sin and Uncleanneſs, that there may be nothing to interpoſe between thy Mercy and my poor Soul. Lay not to my Charge, O merciful God, the Sins which I have this Day committed, and not only pardon them, but give me Grace from henceforth, entirely to leave and forſake them, and to amend my Life according to thy holy Word.

Make me always mindful that thou art every where preſent, and knoweſt my moſt ſecret Thoughts, that I may fear to offend thee, and bring every Thought and Deſire to the Obedience of thy Will. Poſſeſs me, O Lord, with a lively Senſe of the Frailty of my Life, the Certainty of a Judgment to come, the unſpeakable Glories of Heaven, and the moſt dreadful Torments of Hell; that I may in good Earneſt ſet about the great Work of my Salvation, and never be ſo fooliſh, as to preferr the Pleaſures of Sin, which are but for a Seaſon, before that everlaſting Fulneſs of Joy, which is in thy Preſence for evermore; but that duly conſidering the vaſt Diſproportion there is betwixt this Life and my eternal State,

State, I may live as becomes the Goſpel of Chriſt, working out my Salvation with the greateſt Care and Circumſpection; that when the great and terrible Day of the Lord ſhall come, I may be accepted of Him, and admitted to the Inheritance of the Saints in Light.

Cauſe the Light of thy glorious Goſpel to ſhine throughout the World, and the Borders of thy Son's Kingdom to be enlarged by a ſpeedy Converſion of Jews, Turks, and Infidels; remove all Diſſenſions and Diviſions among Chriſtians, and reſtore univerſal Holineſs, Peace and Love. Be more eſpecially gracious to this Church and Nation to which I belong, and herein to our Sovereign Lady the Queen; fill Her with ſound Wiſdom, godly Zeal, and all other Chriſtian Vertues, that She may be a Terror to evil Doers, and a Rewarder of them that do well. Extend thy Fatherly Compaſſion to all that labour under any Affliction. Send Relief to thoſe that are in Want, Eaſe to thoſe that are in Pain, Deliverance to the Oppreſſed and Perſecuted, eſpecially thoſe that ſuffer for Righteouſneſs Sake. I beg thy Grace and Mercy to all my Friends and Relations, for all that pray for me,

or have desired my Prayers, particularly. --- ***

Give me, O Lord, the comfortable Refreshment of quiet and undisturbed Sleep; defend me from all Evil, more especially from the Evil of Sin, and the Assaults of my Spiritual Enemies; and let thy Goodness follow me all the Days of my Life, for Jesus Christ's Sake; in whose Name and Words I continue to pray,

Our Father, &c.

A Prayer for Friday *Morning.*

O Most holy, most merciful, and most gracious Lord God; thou art the inexhaustible Fountain of all Good, and in Jesus Christ the Source and Spring of all our Comforts here, and the sure and certain Foundation of all our Hopes hereafter. Accept my Praises and Acknowledgments for all thy great Goodness to me; in thee I live, and move, and have my Being; under thy Protection I have this Night slept secure, and by thy infinite Goodness it is, that I am now in Health and Safety, and have

ave once more an Opportunity of ffering up my Prayers and Supplica-ons. Praiſe the Lord, O my Soul, nd all that is within me praiſe His oly Name, for He is my Creator, y Preſerver, and conſtant Bene-ctor.

I confeſs, O Lord, that I have been ery unmindful of the great Obliga-ons thou haſt laid upon me; but, merciful Father, for the Sake of my ear Redeemer, pardon and forgive hat is paſt, and grant me for the ime to come ſuch a Senſe of thy in-nite Goodneſs and Mercy, that I may ove thee with all my Heart, with all y Soul, and with all my Strength; hat I may ſtudy to pleaſe thee in all hings, and be afraid of nothing ſo uch as thy Diſpleaſure.

To this end, O gracious Lord, make e truly ſenſible of the Vanity of this Vorld; that while I am ſurrounded ith ſenſible Objects, I may not be car-ied away with the Force and Power f them, nor brought under the Do-inion of thoſe Luſts, which are conti-ually warring againſt the Soul: Give e Grace ſo to uſe the World, as not abuſe it; and grant, that neither the ares of this Life, nor the Deceitful-eſs of Riches, may ever make me neg-

lect

leſt the great Work I have to do; but that my Mind being purged from all covetous Affections, my great Care may be to provide for Eternity, and to lay up a Treaſure in Heaven, which faileth not.

Deliver me, O my God, from Pride and Vain-Glory; from a cenſorious and uncharitable Spirit; from an envious and a malicious Temper; and from all ſinful and corrupt Affections. And O be thou pleaſed to endue me with that Wiſdom which is from above; which is firſt pure, and then peaceable; with that Meekneſs and Humility, which is in thy Sight of ſo great Price; and with all thoſe Holy and Chriſtian Diſpoſitions that thou loveſt and delighteſt in.

Make me always mindful of my own Frailty, of the Shortneſs and Uncertainty of this Life, and of the Eternity of the next. Make me careful ſo to live, as I ſhall wiſh I had done when I come to die: And, O let not Sickneſs or Death ever ſurprize me unawares, or find me in a State unprovided; but grant, that I may finiſh the Work thou haſt given me to do, before the Night comes, when no Man can work; that whenever thou ſhalt be pleaſed to call me hence, I may with humble

humble Confidence and ſtrong Deſires chearfully reſign my Soul into thy Hands, to be conducted ſafe into thoſe eternal Manſions of Reſt, and Peace, and Joy, which thou haſt prepared for them that love thee. Grant this, O heavenly Father, for the Merits and Sake of thy dear Son Jeſus Chriſt the Righteous; in whoſe Holy Name and Words, I farther pray for myſelf and all Mankind.

Our Father, &c.

A Prayer for Friday *Noon, or any intermediate Time of the Day.*

O Almighty God, who haſt promiſed to hear the Petitions of them that ask in thy Son's Name; I beſeech thee mercifully to incline thine Ears to me, who now offer up my Prayers at the Throne of Grace, in the Name and through the Mediation of thy beloved Son; for His Sake, O Lord, I humbly beſeech thee to look upon me with the Tenderneſs of a compaſſionate Father: And ſince thou haſt taught me to call thee Father, O make me to render unto thee the Love and Obedience

Obedience of a Child; give me a Holy Diſdain of the deceitful Pleaſures, Honours, and Riches of the World; and ſo raiſe my Mind above the Things of this Life, that I may have my Converſation in Heaven, from whence I look for my Saviour the Lord Jeſus Chriſt.

Strike ſuch an Awe into my Heart, that I may humbly reverence thy Name, which is great, wonderful, and holy; and fear nothing ſo much as thy Diſpleaſure: And, O do thou eſtabliſh thy Throne, and rule for ever in my Soul, and by the mighty Power of thy Grace ſubdue in me all ſinful and corrupt Affections, that being a faithful Subject of thy Kingdom of Grace here, I may not fail of thy Kingdom of Glory hereafter.

Enable me chearfully to ſubmit to thy Will in all thy Diſpenſations, and readily to perform all thy Commands; give me that heavenly Zeal to thy Service, wherewith the Bleſſed Angels of thy Preſence are inſpired; that I may never be weary of Well-doing, nor ſlacken my Endeavours after the Attainment of everlaſting Life; but obeying thee with the like Fervour and Alacrity, that they do, I may be joined with them to ſing eternal Praiſes to God, and to the Lamb for ever.

O

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O Lord, vouchsafe me that continual Supply of thy Grace and Holy Spirit, which may sustain and nourish my Soul unto Life eternal: Be thou pleased to provide for my Body whatever thy great Wisdom sees to be fitting for me. I confess, O Lord, I have by my Sins render'd myself unworthy of my daily Bread; but O let thy tender Mercies abound towards me in the Forgiveness of all my Sins; and since I have so much to be forgiven, make me always willing and ready to forgive, that I may be merciful, even as thou art merciful.

But because the Frailty of Man, without thee, cannot but fall; O do thou strengthen me against the many Temptations which daily assault me: Leave me not under the Power and Dominion of Sin; but save me, and deliver me for thy Mercies Sake, in Jesus Christ our Lord; to whom with thee, O Father, and the Holy Ghost, be all Glory, Honour, Power, and Dominion, throughout all Ages. *Amen.*

A Prayer for Friday *Evening.*

MOST Great, most holy, and most glorious Lord God! thou hast created the Heavens, and the Earth, and all Things that are therein; thou upholdest them all by the Power of thy Word, and the Host of Heaven praiseth thee: Great and marvelous are thy Works, O God! Just and righteous are thy Doings, O Lord of Heaven and Earth; What am I, that I should presume to speak unto thee, or to lift up my Eyes to that Place of Purity where thou dwellest? I, that am but Dust and Ashes, and what is yet more contemptible, a Creature sinful and rebellious; but thou art a tender Lover of Souls, and not only permittest, but invitest us miserable Creatures to approach thy Divine Majesty, and hast graciously invited all who are weary and heavy laden to come unto thee: With humble Confidence then, O Lord, I lift up my Soul unto thee, beseeching thee in much Mercy to look upon me, and to ease me of that Burden, which Sin and Iniquity has laid upon me. O cast me not away

from

from thy Preſence; but for the Sake of my Redeemer, receive me to thy Mercy: Forgive whatever I have done amiſs this Day, and all my Life paſt, either againſt thee, my Neighbour, or myſelf. O pardon all my known, cleanſe me from all my ſecret and unknown Tranſgreſſions: And, O merciful Father, grant that I may with Seriouſneſs conſider and reflect upon the Foulneſs and Deformity of Sin; how hateful it is in thy Sight, how contrary to thy Nature, and what dreadful Threatnings thou haſt denounced againſt Sinners, that I may become a true and ſincere Mourner for my paſt Sins, and, as far as is poſſible, redeem my miſpent Time, by employing the Remainder of my Days in thy Service, and to thy Glory: Make me wiſe unto Salvation, and give me ſuch a Hatred and Abhorrence of Sin and Iniquity, that I may abſtain even from the firſt and leaſt Appearances of Evil.

Give me, O Lord, a new Heart, new Affections, and new Deſires; that I may love thee with more Sincerity, and ſerve thee with greater Faithfulneſs, than I have ever yet done. Convince me of the Vanity, and Uncertainty of all Things here below, that I may make thee my only Joy and Delight, my Stay and Truſt, my Guide and Counſellor,

and be ſo delighted with the Beauty of thy Perfections, and with the Ways of thy Commandments, that one Day in thy Service may be dearer to me, than a thouſand ſpent in Vanity and Folly.

Teach me, O Lord, ſo to number my Days, that I may apply my Heart unto true Wiſdom; and grant, that in the Days of Health and Proſperity, I may remember and provide for my latter End: That when the World, and all its Enjoyments ſhall vaniſh away, and Death and Darkneſs ſhall be ready to ſeize upon me, I may find myſelf upheld by thy Almighty Power, comforted and ſupported with the Conſolations of thy Holy Spirit; and being full of that Peace of God which paſſeth all Underſtanding, I may from a Life of Vanity and Emptineſs, be received into that Fulneſs of Joy, which is at thy Right Hand for evermore, and which thou haſt prepared for them that love thee.

Let thy good Spirit breathe His kind Influences upon the Heathen World, and the Light of thy Goſpel ſhine in all the dark Corners of the Earth; and, O that all who enjoy thy Word, and the Means of Grace, may glorify thee by an uſeful and Chriſtian Life! Let the Wickedneſs of the Wicked come to an End, and do thou

thou eſtabliſh and increaſe the Juſt: Be more eſpecially gracious to this Church and Nation; defend the Queen from all Her Enemies, make Her zealous for thy Glory. Let the Paſtors and Teachers of thy Church be burning and ſhining Lights, and by their unwearied Labours, convert many Souls unto thee. Pity and relieve all that lie under any Affliction, and in thy due Time ſend them Deliverance.

Bleſs my Relations, Friends, and Neighbours; reward my Benefactors; and forgive my Enemies.

I adore, worſhip, and praiſe thee, O God, for all thy Mercies ſpiritual and temporal, for preſerving me the Day paſt, and through the whole Courſe of my Life, from innumerable Accidents and Dangers: Imprint upon my Mind ſuch a Senſe of thy Mercies, as may make me more faithful to thee than I have hitherto been.

Preſerve and keep me this Night, that no Evil of any kind may come near to hurt me; give me quiet Reſt and Sleep, that I may be better fitted for thy Service, and my Duty. Grant this through the Merits of thy Son Jeſus Chriſt; in whoſe Form of Words, I continue to pray,

Our Father, &c.

A Prayer for Saturday *Morning.*

O Moſt glorious, and for ever Bleſſed Being, to thee, with Joy and Thankfulneſs of Heart, I preſent the Morning Sacrifice of my humbleſt Adoration, acknowledging, that thou art the Preſerver of my Body, and the eternal Reſt of my Soul; the moſt compaſſionate Father of Mankind, and a conſtant Benefactor to me thy poor Servant, in particular; thou, alas! though I am very undeſerving of all thy Mercies, haſt not only made me, but haſt wonderfully preſerved me, ever ſince I was born, thou haſt compaſs'd about my Path, and my Bed, and haſt neither ſuffered the Evils of the Day, nor the Perils of the Night, to come near to hurt me: Through thy watchful Providence, I have this Night ſlept ſecure, and am now awakened again in Health and Safety. For theſe, O Lord, and all other thy Mercies, I preſent unto thy Divine Majeſty the humble Tribute of my unfeigned Praiſes, meekly beſeeching thee to accept it, in and through the Merits of thy beloved Son.

And

And as thou haſt opened my bodily Eyes to behold the Light of another Day, ſo I beſeech thee to open the Eyes of my Underſtanding, that I may ſee the wondrous Things of thy Law, and be more in Love with the Beauty of Holineſs, than with all the dazling Splendor of a vain and tranſitory World.

Thou, O Lord, art the perfect Happineſs of thy Servants; having thee, we have all that our Souls can wiſh for; but without thee, are poor and naked, even in the midſt of Plenty: O let me, therefore, always dwell with thee, and be no longer pleaſed, than while I am walking in the Ways of thy Commandments, and treading in thoſe Paths that lead to Heaven and Happineſs. Let me eſteem thy Service the moſt perfect Freedom, and be throughly convinced, that no Pleaſure is like that of a good Conſcience, no Happineſs to compare with thoſe Joys, which thou haſt prepared for them that love thee. Let thy Truth and thy Spirit be powerful in me, to the ſubduing all evil Inclinations; that my Faith being fix'd on the inviſible Things of another World, it may be ſo ſtrengthned, as to enable me to conquer this; and to run with Patience the Race which thou haſt ſet before me.

Lord, ſanctify unto me all thy Fatherly Diſpenſations, and let every Thing thou ſhalt think fit to allott me, prove a Bleſſing and Advantage to my Soul; teach me how to abound, and how to want, and in all Things that ſhall befall me, ſo to demean myſelf, as becometh thy Servant.

In the midſt of all my Affairs in this World, let me often remember thee, and that great Account which I muſt one Day give; that while I am buſied in that Work, which thy Providence has here aſſigned me, I may not be of the Number of thoſe that lay up Treaſures for themſelves, and are not rich towards God; nor be careful about many Things, ſo as to neglect the one Thing needful. But, Lord, grant that my Life in this World may be a conſtant Preparation for that which is to come; that as I advance in Years, ſo I may increaſe in Grace, and in thy Favour; and while I draw nearer to the End of my Days, I may find myſelf ſtill nearer and nearer to the End of my Hopes, even the Salvation of my immortal Soul: Grant this, O merciful Father, through the Merits and Interceſſion of my dear Redeemer, who in his Holy Goſpel hath taught me to pray,

Our Father, &c.

A Prayer for Saturday *Noon, or any intermediate Time of the Day.*

I Adore thee, O thou infinitely great and good God, Maker and Lord of Heaven and Earth! Worthy art thou to receive all Honour and Power, for thou haſt created all Things, and for thy Pleaſure they are and were created.

Send down thy Holy Spirit, O moſt merciful Father, upon me thy Servant; and ſo fill me with thy heavenly Grace and Benediction, that I may become a living Temple, ſanctified and devoted to thy Honour and Service, and ſuch wherein thou mayſt delight to dwell, and make the Place of thy Reſt and Abode, both now and for ever.

And to this end, O Lord, give me Grace ſeriouſly to conſider, that thou art a God greatly to be feared for thy Power and Juſtice; greatly to be beloved for thy infinite Perfection and Goodneſs; and greatly to be praiſed for thy liberal Bounty and Loving-Kindneſs; that thou art both the Author and End of my Being; my true and

only Good; the Cauſe of all my Joy and Happineſs; and the great Center and Stay of thy whole Creation.

Give me Grace alſo ſeriouſly to conſider, what I myſelf am; that I am a Creature; a poor, empty, weak, and imperfect Being; that I have nothing, but what I receive from thee; that I can do nothing, but what I do by thee; nor know any thing, but in thee, and thy Light; that in thee I have my Life, my Motion, my Being, my Happineſs, and my All.

Grant, O Lord, that I may alſo ſeriouſly conſider, that I am not only a Creature, but a ſinful one; a Creature acting againſt the End of his Creation, againſt the Laws of his Creator, againſt the Dignity of his Nature, and againſt his true and beſt Intereſt, both here and hereafter; that I have not loved thee, as I ought, with my whole Heart, Soul, and Strength; nor, as I might, according to the Meaſures of thy Grace, and the Abilities which thou haſt given me.

O Lord, give me Grace ſeriouſly to conſider, what I ought to be, both towards Thee, my Neighbour, and myſelf; that I ought to be Holy, Juſt, Charitable, and Temperate; that I ought not to live careleſly and at random, as

thoſe who have no Senſe of Thee, nor of their Duty, and who believe neither Heaven nor Hell; but as one that now lives in thy Preſence, and muſt hereafter give thee an Account, and be either eternally happy, or eternally miſerable, according as I demean myſelf in this ſhort time of Tryal: And, that therefore denying all Ungodlineſs, and worldly Luſts, I may live ſoberly, righteouſly, and godly, in this preſent World; looking for that bleſſed Hope, and the glorious Appearance of the great God, and of our Saviour Jeſus Chriſt.

Fix, O Lord, theſe Conſiderations in my Mind, and let them ſink ſo deep into my Heart, that they may bring forth in me the Fruits of good Living, that ſo my Spirit may be pure and right within me, my Life may be holy, my Death comfortable, my Reſurrection joyful, and my eternal Eſtate happy and glorious with thee, my God, for ever and ever. *Amen.*

A Prayer for Saturday *Evening.*

O Eternal Being! Father, Son, and Holy Ghoſt, One God bleſſed for evermore! Thou art moſt Juſt, moſt Holy, moſt Happy in thyſelf; and it is my Happineſs and Privilege, as well as my Duty, to love, adore, and ſerve thee, and to endeavour in all things to be like thee.

But, alas! Sin hath defac'd thy Image in my Soul, and clouded that Light, which was to guide me in the Paths of Life. O Lord, my Conſcience accuſes me of having done many things contrary to thy bleſſed Will; of having acted fooliſhly and wickedly, contrary to my beſt and greateſt Intereſt. *** Particularly—— But, tho' my Sins have juſtly diſpleaſed thee, yet for the Sake of my Dear Redeemer, have Mercy upon me, and be not angry with me for ever! Accept of that full, perfect, and ſufficient Sacrifice, which thy beloved Son offered up upon the Croſs; and through the Merits of his bitter Death and Paſſion, pardon all my Sins; particularly thoſe which I have this Day committed. O give me an Intereſt in the Blood of that immacu-

late Lamb; and grant, that I may not, by continuing impenitent, and unreformed, render thoſe Sufferings he underwent for the Sins of the whole World, ineffectual to the Salvation of my Soul.

O Lord, make me to conſider in good Earneſt the great Obligations I am under to forſake every evil Way, and to ſet about the great Work thou haſt given me to do. Let no Conſiderations whatſoever be at any time able to divert me from ſecuring the Intereſt of my precious Soul; whatever elſe I leave undone, let that be my great Care and Concern, the firſt and laſt of all my Thoughts, and the chief Buſineſs and Employment of my whole Life. And give me Grace to govern myſelf in all my Affairs in this World with Temperance and Sobriety, with Prudence and Moderation, and with an entire Truſt and Dependence on thy good Providence; that having always before my Eyes that great Account I muſt one Day give, I may never dare to do any Thing that may diſhonour thy Name, nor be ſo wretchedly fooliſh, as to purchaſe my Happineſs in this World, at the Expence of thy Favour: But grant, O Lord, that making thy Laws the Rule of all my Actions, I may approve myſelf

ſelf to thee, as becometh thy Servant, by being zealous and devout in thy Service, kind and charitable to my Neighbour; by being meek and patient, quiet and peaceable, humble and inoffenſive towards all Men; and, as far as in me lies, uſeful and beneficial to the World; that glorifying thee here upon Earth, I may, at my Departure hence, enter into the Joy of my Lord, and be for ever glorified in thy Heavenly Kingdom.

Purge thy Church from all Corruptions, and make thy Goſpel to be known and embraced by all Nations: Be more eſpecially favourable to thy Church and People in theſe Kingdoms; pardon our Sins, and reform whatever is amiſs amongſt us: Bleſs and defend our Sovereign Lady the Queen; proſper Her Government, that it may be happy to Herſelf and People. Illuminate all Biſhops, Prieſts, and Deacons, with the true Knowledge and Underſtanding of thy Word, and make them diligent and faithful Diſpenſers of it. Let all Magiſtrates be zealous in the Puniſhment of Wickedneſs and Vice, and in the maintaining true Religion and Vertue.

Shew Favour to all my Friends and Relations, to ſuch as have done me Good;

Good; and forgive all that have any way wrong'd or injur'd me; beſtow on us all, Bleſſings that pertain to Life and Godlineſs. Look in Mercy upon all that are in Tribulation and Diſtreſs; Be a preſent Help to them in the needful Time of Trouble.

I offer up to thee my thankful Acknowledgments for all thy Mercies and Benefits conferr'd upon me. I bleſs thee for my Redemption by Chriſt, and all the Means of Grace and Salvation. I thank thee for thy Preſervation this Day, and I beg leave to commend myſelf, Spirit, Soul, and Body, to thy Fatherly Care this Night. Let thy watchful Providence be my Guard and Defence; diſpoſe my Mind for the religious Obſervation of the approaching Holy Day; make thy Word, and the Ordinances of thy Worſhip, effectual to the building me up in Faith and Godlineſs. Grant theſe Things for the Sake of Jeſus Chriſt, in whoſe Words I farther pray,

Our Father, &c.

PRAYERS FOR Young Perſons AND SERVANTS.

A Prayer for a Child, to be uſed Morning and Evening.

ALmighty God, who madeſt me, and haſt preſerved me to this Hour; I praiſe and glorify thy Holy Name for all thy Mercies: O look graciouſly upon me, and bleſs me; forgive whatever I have done amiſs, and give me Grace to remember and

and put in Practice my Baptiſmal Vow, by renouncing the Devil and all his Works. Incline my Heart to that which is Good, and create in me an utter Diſlike of all Evil. Put thy Fear and thy Love in my Soul, that I may ſerve thee, and worſhip thee, and keep thy Commandments.

Make me dutiful to [my Father and Mother;] obedient to my Teachers; humble and reverent to all my Betters; meek and courteous to all People; and enable me to do to others, as I would have them do to me.

Preſerve me from bearing Malice or Hatred in my Heart, from Lying and Stealing, Slandering and Evil-Speaking, and all evil Thoughts, Words, and Actions. Guide me by thy Holy Spirit, that I may live to thy Glory, and, when I die, may attain everlaſting Life.

Lord, bleſs all my Relations and Friends, and ſave and defend them and me from all Dangers this Day [*or* Night] and evermore, through Jeſus Chriſt our Lord. *Amen.*

A Morning Prayer for a young Perſon.

O Eternal God and heavenly Father, thou art the kind Author of my Being; be thou the gracious Guide of my Life: My Age is ſimple and unexperienced, O be thou pleaſed to inſpire me with true Wiſdom from above, that it may guide and direct me in all my Ways. I am come into a World full of Snares and Temptations, O do thou fill me with the Knowledge and Love of thy Truth, that it may keep me from the Ways that lead to Deſtruction.

I render thee unfeigned Thanks for all the Bleſſings I daily receive from thee, and for thy particular Preſervation and Refreſhment of me this Night paſt.

O Lord, have thou Mercy upon me, and forgive me all my Sins; and give me Grace to flee all youthful Luſts, and to remember thee my Creator in the Days of my Youth.

O poſſeſs my Heart with the Fear of thee, and a Dependence upon thee. Let me always walk as in thy Preſence, conſidering I muſt one Day die,

(I

(I know not how ſoon) and render an Account of all the Actions of my Life. Poſſeſs alſo my Heart, O my God, with that natural Tenderneſs for my Parents, and thoſe that have the Care of me, and with that Chriſtian Senſe of my Duty towards them, that my Language may be reſpectful, my Actions dutiful, and my whole Behaviour ſuch, that I may not increaſe the Burden and Care of their Life, but prove a Comfort and Bleſſing to them.

Bleſs me, O Lord, in my Learning, and deliver me from Sloth and Idleneſs, and ill Company, and from all Dangers both of Body and Soul; and help me daily to increaſe in Knowledge and Wiſdom, and all Vertue.

I commend to thy Divine Providence, [my Father and Mother, my Brethren and Siſters] all my Friends and Relations, and all this Family, and all Mankind: Vouchſafe us, O gracious God, all thoſe Graces and Bleſſings, which thou knoweſt to be moſt needful for us.

Unto thee, O my God, do I dedicate my Soul and Body, beſeeching thee to take them into thy Care and Protection, that they may be always employed in thy Service, and to thy Glory; that having ſerved thee faithfully

fully in this Life, I may at last obtain Life everlasting, thro' the Merits and Mediation of my Blessed Saviour and Redeemer, Jesus Christ our Lord; in whose Holy Name and Words, I sum up my own, and the Wants of all Mankind.

Our Father, &c.

An Evening Prayer for a young Person.

O Almighty God, and merciful Father, who willingly heareſt the Prayers of all thoſe that call upon thee faithfully; I humbly beſeech thee to pardon whatſoever thou haſt ſeen amiſs in me this Day, in my Thoughts, Words, or Actions, [*Here mention Particulars.*] Aſſiſt me, O God, in making it my conſtant Endeavour to reſiſt and conquer every evil Inclination within me, and every Temptation from without.

Help me daily to increaſe in the Knowledge and Love of thee my God, and of my Saviour Jeſus Chriſt.

Shew

Shew me the Way in which I ſhould walk, whilſt I am young; and grant I may never depart from it.

Bleſs to me, I pray thee, whatſoever good Inſtructions have at any time been given me; help me carefully to remember them, and ſeriouſly to practiſe them; that I may be ever growing in Knowledge, in Wiſdom, and in Goodneſs.

Bleſs and defend, and ſave the Queen, and all the Royal Family; and all Orders of Men among us, from the higheſt to the loweſt: Lord, give them all Grace in their ſeveral Stations to be inſtrumental to thy Glory, and the Publick Good.

Accept, O Lord, of my humbleſt Praiſe and Thankſgiving for all the Goodneſs thou haſt this Day, or at any time, ſhewed me; for all the Helps of preventing or reſtraining Grace thou haſt vouchſafed me; for whatever I have done, which is in any Meaſure acceptable to thee; for whatever Progreſs I have made in my Learning; for thy Preſervation of me from all the Miſeries and Dangers which frail Mortality is every Moment expoſed to; particularly, for — [*Here mention any particular Mercy.*]

I humbly commit my Soul and Body to thy Care this Night, begging thy gracious Protection and Bleſſing.

And

And all these Mercies and Blessings which I ask for myself, I heartily desire for all my Relations and Friends, and for all Mankind. Let it please thee to guide us all in this present Life, and to conduct us safe to thy Heavenly Kingdom, through Jesus Christ our Lord and Saviour; in whose most Holy Name and Words, I conclude these my imperfect Prayers.

Our Father, &c.

A Morning Prayer for a Servant.

O Lord my God, the great Creator and Preserver of all Mankind; I bless and praise thy Holy Name for all thy Mercies to my Soul and Body: Thou hast given me another Day, O give me Grace to spend it to thy Honour and Glory: Enable me to work in it the Work for which thou hast sent me into the World, before the Night of Death cometh, wherein I cannot work; that I may not increase the Number of my Transgressions, by running heedlessly or knowingly into the Commission of any Sin. O God, thou Witness of all my Actions, and Judge of all my Thoughts and

and Affections; what would become of me, if thou ſhouldſt enter into ſtrict Judgment with me! How ſhould I ſtand before thy Tribunal, covered with the Guilt and Shame of my Sins! Lord, I repent, increaſe thou my Repentance; I repent of---- [*Here mention thoſe Sins which moſt burden thy Conſcience.*] O be thou reconciled unto me, and pardon me, for the Sake of Jeſus Chriſt; and not only pardon my Sins, but deliver me from the Power and Dominion of them. I am conſcious to myſelf of great Weakneſs and Frailty; O do thou confirm and ſtrengthen me; Create in me a clean Heart, O God, and renew a right Spirit within me: Give me a true Faith, and inflame my Heart with a Holy Love; that I may delight in thy Commandments; that I may walk before thee in Uprightneſs and Fear, in Faithfulneſs and Honeſty; conſtantly and chearfully depending upon thee, and doing the Duty of my Place, not with Eye-Service, but with Singleneſs of Heart; as knowing that I ſhall be accountable to thee at the laſt Day, as well for thoſe Duties which I owe my Maſter and Miſtreſs, as for thoſe which are more immediately to be paid to thee. O Lord, I beſeech thee, keep me

me from all opprobrious and reproachful Language; from all Lying and Slandering; and from all unjuſt and deceitful Actions. Make me always thankful, humble, and contented; neither withholding from thee the Praiſe due to thine infinite Bounty and Mercy; nor from Man the Thanks due to him, for any Act of Kindneſs or Charity towards me. Help me, O my God, ſo to walk before thee, that my Soul may enjoy a true Liberty; that my Life may be full of Comfort, my Death of Peace; and that I may obtain eternal Glory thro' Jeſus Chriſt our Lord.

Bleſs this whole Family to which I belong; ſow in all our Hearts the Seeds of unfeigned Charity, that we may all enjoy the Comforts of a mutual Affection, and of a mutual Aſſiſtance and Aid in our ſeveral Places.

Poſſeſs us with a juſt Senſe of Duty towards thee, and towards Man; that we may be living Members of thy Bleſſed Son; and grant, that being protected by thy good Providence, directed by thy Word, and aſſiſted by the Influence of thy Holy Spirit, we may meet in the Family of Heaven, where we ſhall adore and praiſe thee, love and enjoy

enjoy thee to all Eternity, through Jesus Christ our Lord; in whose most Holy Name and Words, I continue to pray,

Our Father, &c.

An Evening Prayer for a Servant.

O My God, my Strength, and the Rock of my Salvation, How does my Soul praise thee, for thy great Goodness, and all the precious Promises of thy Gospel!

But, O my God, I have forgotten thee, though thou hast given me my Being; I have forgotten thee, though thou gavest thine own Son to redeem me; not only to free me from the Punishment due to my Sins, but from the Slavery and Dominion of them, and to procure me Life eternal. I have feared the Displeasure of Man, whose Breath is in his Nostrils, more than I have feared thine. O thou just and holy Judge of Mankind! I have been more solicitous for the Bread that perishes, than for thy Favour, which is better than Life itself; I have sinned against my Knowledge, thy Word, and the Motives of

thy Holy Spirit. I have been apt to repine and murmur at thy Providence, and to be diſcontented with my Condition, [*Here mention thy particular Sins.*] But, I repent, O my God; and by the Aſſiſtance of thy Grace, will do Works meet for Repentance, and ſerve thee in Truth, and with an upright Heart.

Have Mercy upon me, O Lord, have Mercy upon me, and forgive me theſe, and all other my Offences; and give me Grace to keep upon my Watch and Guard againſt them. Enable me ſincerely to endeavour to reform and amend my Life, that I may every Day grow and increaſe in Goodneſs, and be ſo much the fitter for Death, the nearer I approach to it: And whenever it comes, let it find me, O Lord, in a Diſpoſition and Frame of Spirit fit to die; having an unſhaken Faith, an humble Reſignation and Submiſſion, an holy Contempt of Earth, and a devout Love of Heaven.

Thou haſt called me to be a Servant, but thou haſt called me to be a Son too, and an Heir of eternal Life; O give me Grace to be contented, and faithfully to diſcharge my Duty.

Do thou, who never ſlumbereſt nor ſleepeſt, watch over me, and this whole

Family

Family; let thine Angels pitch their Tents about us this Night; let us lie down ſecurely, and let our Sleep be ſweet and refreſhing to us, for Jeſus Chriſt His Sake; in whoſe moſt Holy Name and Words, I beg all Things needful both for myſelf, and all Mankind; particularly all that I am any way bound to pray for;

Our Father, &c.

A Prayer to be uſed by a Servant at any Time of the Day, or that may be added to any other Devotions.

O Lord my God, thou haſt made me, and doſt diſpoſe of all Things in a wiſe and excellent Order; thou haſt placed me in the Condition of a Servant; O grant that I may diſcharge the Duties of it zealouſly and faithfully; enable me to employ and improve the Talents, which thou haſt entruſted me with, to thy Glory, and the Good of my own Soul; and make me uſeful and ſerviceable, honeſt and diligent in the Station, to

which it hath pleaſed thee to call me. O ſuffer me not to fall into any Breach of Truſt with Man, leſt I fall under the Vengeance of thee my God.

Keep me, I beſeech thee, from Pride and Frowardneſs, from Diſcontent and Murmuring, and give me a meek and humble Spirit.

O thou Lover of Peace and Concord, enable me to live in Brotherly Affection, Unity and Concord with my Fellow-Servants; and grant that we may be a mutual Comfort and Aſſiſtance to one another, as well in our ſpiritual as temporal Concerns.

Lord, let not my Soul, by any Connivance or Encouragement, or any other Act of mine, lie under the Guilt of being the Occaſion of the Diſcontent, or Injury, or Ruin of any Family or Perſon; but make me an Inſtrument of Peace and Proſperity where-ever I am. I know, O Lord, that Humility and Induſtry are Vertues that are not ſo pleaſing to a Carnal Mind; but do thou make me ſenſible how great the Recompence of Self-Denial, and all other Vertues will one Day be.

Make me, O Lord, to remember, that I am always in thy Sight, and that thou doſt ponder all my Paths; that I may be fully convinced, that both

both my temporal and eternal Intereſt depends upon the faithful and conſcientious Performance of my Duty; that ſo I may not be ſeduced or diſcouraged by any Temptation whatever, but ſtill looking up to God, and having Regard to the Recompence of Reward, I may run with Patience the Race that is ſet before me, through Jeſus Chriſt our Lord. *Amen.*

Though theſe three Prayers are all that are particularly provided for the Uſe of Servants; yet 'tis hoped, they will not look upon themſelves excuſed from uſing others; but that when they have Leiſure and Opportunity, they will make uſe of ſome of the Morning and Evening Prayers for private Perſons, as well as ſome of the other Prayers for the intermediate Times of the Day.

EJACULATIONS
ON
Several Occaſions.

Acts of Adoration and Praiſe.

1. BLESS the Lord, O my Soul; O Lord my God, thou art become exceeding glorious, thou art cloathed with Honour and Majeſty.

2. O Lord, how manifold are thy Works! in Wiſdom haſt thou made them all; the Earth is full of thy Riches.

3. To the only wiſe God, our Saviour, be Glory and Majeſty, Dominion and Power, both now and ever. *Amen.* Judg. xxv.

4. Be thou exalted, Lord, in thine own Strength, ſo will we ſing and praiſe thy Power.

5. Bleſſing

5. Bleſſing and Honour, Glory and Power, Thankſgiving and Praiſe be unto him that ſitteth upon the Throne, and to the Lamb for ever and ever.

6. Praiſe the Lord, O my Soul, and all that is within me praiſe His Holy Name: Praiſe the Lord, O my Soul, and forget not all His Benefits.

7. O magnify the Lord our God, and fall down before His Footſtool; for He is Holy.

8. Bleſſed be the God and Father of our Lord Jeſus Chriſt, which according to His abundant Mercy, hath begotten us again unto a lively Hope of an Inheritance incorruptible and undefiled, that fadeth not away.

9. Thy Righteouſneſs, O God, is very high: Great Things, O Lord, are they which thou haſt done: O God, who is like unto thee!

Acts of Contrition, with Petitions for Pardon and Grace, that we may reform and amend our Lives.

1. O Remember not the Sins and Offences of my Youth, but according to thy Mercy think thou upon me.

2. For thy Name's Sake, O Lord, be merciful unto my Sin, for it is great.

3. Enter not into Judgment with thy Servant, O Lord; for in thy Sight ſhall no Man living be juſtified.

4. Have Mercy upon me, O God, after thy great Goodneſs; according to the Multitude of thy Mercies do away mine Offences.

5. Who can tell how oft he offendeth? O cleanſe thou me from my ſecret Faults.

6. Order my Steps in thy Word, and let not any Iniquity have Dominion over me.

7. Shew me thy Ways, O Lord, and teach me thy Paths.

8. Pity, O Lord, the preſent Frailty of thy Servant, and ſuffer not my Blindneſs to lead me into Ruin.

9. Suffer

9. Suffer not my Frailties to become a Cuſtom, leſt I die impenitent, and periſh without Recovery.

10. O thou great Phyſician of Souls, cure me of all my ſinful Diſtempers, and fix me in an even and conſtant Holineſs.

11. Imprint on my Mind this important Truth; That the Pleaſures of Sin are ſhort and momentary, but the Pain and Torment eternal; and, That the beſt that can follow, is a bitter Repentance.

12. O Almighty Lord God, mortify and kill all Vices in me; and ſo ſtrengthen me with thy Grace, that by the Innocency of my Life, and the Conſtancy of my Faith, I may glorify thy great and holy Name.

13. Grant me the true Circumciſion of the Spirit, that my Heart and all my Members being mortified from all worldly and carnal Luſts, I may in all Things obey thy Bleſſed Will.

14. Grant, that I being regenerate, and made thy Child by Adoption and Grace, may daily be renewed by thy Holy Spirit, till I come to the Meaſure of the Stature of the Fulneſs of Chriſt unto a perfect Man.

15. Enable me to love my Enemies, and to do Good to thoſe that hate me,

and pray for them that despightfully use me, and persecute me, in Obedience to the Command of my great Lord and Master Christ Jesus.

Occasional Ejaculations for our Advancement and Improvement in a Christian Life.

1. SET a Watch, O Lord, before my Mouth, and keep the Door of my Lips.

2. O let not mine Heart be inclin'd to any evil Things; let me not be occupied in ungodly Works.

3. O hold thou up my Goings in thy Paths, that my Footsteps slip not.

4. Cause me to know the Way wherein I should walk, for I lift up my Soul unto thee.

5. Make thou thy Servant to delight in that which is good.

6. Grant that all Carnal Affections may die in me, and that all Things belonging to the Spirit may live and grow in me.

7. Deliver me, O Lord, from the Occasions of Sin, and the Importunities

ties of ſuch as delight in Folly. Deliver me from the Snare of enticing Company, and the dangerous Infection of ill Example.

8. Grant, O Lord, that like as I have received of thy holy Apoſtles, how I ought to walk to pleaſe thee, ſo I may abound more and more.

9. Make me to underſtand the Way of thy Commandments, and ſo ſhall I talk of thy wondrous Works.

10. O that my Ways were made ſo direct, that I might keep thy Statutes.

11. O let my Mouth be filled with thy Praiſe, that I may ſing of thy Glory and Honour all the Day long.

12. O let me have Underſtanding in the Way of Godlineſs, *Pſal.* ci. 2.

13. Try me, O God, and ſeek the Ground of my Heart; prove me, and examine my Thoughts; look if there be any Way of Wickedneſs in me, and lead me in the Way everlaſting.

14. Grant, O God, according to the Riches of thy Glory, that I may be ſtrengthened by the Might of thy Spirit in the inner Man, that Chriſt may dwell in my Heart by Faith.

15. Grant, that I being rooted and grounded in Love, may be able to comprehend, with all Saints, what is the

Length, and Breadth, and Depth of the Love of Chriſt, which paſſeth all humane Knowledge, and that I may be filled with all the Fulneſs of God.

16. Give me Underſtanding, and I ſhall keep thy Law.

17. O that my Soul could love thee without Limits, as thou art in thyſelf infinitely Amiable.

18. Lead me forth in thy Truth, and learn me; for thou art the God of my Salvation.

19. O deal with thy Servant according to thy loving Mercy, and teach me thy Statutes.

20. O God of Peace, ſanctify me wholly, that my whole Spirit, Soul and Body may be preſerved blameleſs unto the Coming of our Lord Jeſus Chriſt.

21. Create in me a clean Heart, O God, and renew a right Spirit within me.

Ejaculations in Time of Temptation and Affliction.

1. HELP me, O Lord my God, O ſave me according to thy Mercy.

2. Be not thou far from me, O Lord, thou art my Succour, haſte thee to help me.

3. O keep my Soul, and deliver me, let me not be aſhamed, for I put my Truſt in thee. Let Integrity and Uprightneſs preſerve me, for I wait on thee.

4. Grant that I may have Power and Strength to have Victory, and to triumph againſt the Devil, the World, and the Fleſh.

5. Let my Complaint come before thee, O Lord, give me Underſtanding according to thy Word.

6. O hide not thou thy Face from me, nor caſt thy Servant away in Diſpleaſure.

7. Comfort the Soul of thy Servant, for unto thee, O Lord, do I lift up my Soul.

8. Hide not thy Face from me, in the Time of my Trouble, incline thine Ears unto

unto me when I call, O hear me, and that right ſoon.

9. O deliver me from the wrongful Dealings of Men; and ſo ſhall I keep thy Commandments.

General Interceſſions for all Mankind.

1. O Merciful God, cauſe all them that ſleep in Sin to awake, cauſe them to ariſe from the Dead, that Chriſt may give them Life.

2. Let the People praiſe thee, O God, let all the People praiſe thee, that thy Name may be great among the Gentiles, from the Riſing of the Sun unto the Going down of the ſame.

3. O let the Wickedneſs of the Wicked come to an End, but eſtabliſh thou the Juſt, *Pſal.* vii. 9.

4. O continue thy loving Kindneſs to them that know thee, and thy Righteouſneſs to the Upright in Heart.

5. Grant that all Eſtates of Men in thy holy Church, and every Member of the ſame, may truly and godly ſerve thee.

6. Let thy Prieſts be cloathed with Righteouſneſs, and their Lips preſerve Knowledge.

7. Let

7. Let all thoſe that put their Truſt in thee rejoice, let them ever ſhout for Joy, becauſe thou defendeſt them: Let them that love thy Name be joyful in thee, *Pſal.* v. 11.

A Grace before Meat.

BLESS to us, O Lord, theſe thy good Creatures which we are now about to receive. Give them Strength to nouriſh us, and us Grace to ſerve thee, through Jeſus Chriſt our Lord. *Amen.*

A Grace after Meat.

WE acknowledge, O God, our Dependence upon thee, and give thee Thanks for Feeding us at this Time, and for all thy other Benefits. [Preſerve thy Church, the Queen, the Royal Family, and theſe Realms, and grant us Grace and Peace, and Life everlaſting] thro' Jeſus Chriſt our Lord. *Amen.*

To ſupply the Want of Prayers for particular Graces, it is thought convenient to add the following Table.

An

An Alphabetical TABLE of the Weekly Collects in the Book of Common-Prayer, reduced under proper Heads.

A.

Affliction.

PRAYERS for Deliverance from, and ſupport under *Afflictions*. Collects for the 3*d Sunday* after *Epiphany*, 8th after *Trinity*, and 5th *Sunday* in *Lent*.

Angels.

A *Prayer* for the Guardianſhip of *Angels*. Collect for St. *Michael*.

C.

Charity. See *Love*.

Chaſtity.

A *Prayer* for *Chaſtity*. Collect for the 1ſt *Sunday* in *Lent*.

Chriſt.

A *Prayer* for the Imitation of *Chriſt*. Collect for the *Sunday* next before *Eaſter*.

For

For the Benefit of his *Death.* Collect for the *Annunciation.*

Church.

Prayers for the Univerſal *Church.* Collects for the 5th *Sunday* after *Epiphany.* St. *John*, and the two firſt Collects for *Good-Friday.*

For the Unity of the *Church.* Collect for St. *Simon* and *Jude.*

For the Peace of the *Church.* Collects for the 5th, 16th, and 22d *Sundays* after *Trinity.*

Comfort.

A *Prayer* for ſpiritual *Comfort.* Collect for the *Sunday* after the *Aſcenſion.*

Contrition.

A *Prayer* for *Contrition.* Collect for *Aſh-Wedneſday.*

Covetouſneſs.

A *Prayer* againſt *Covetouſneſs.* Collect for St. *Matthew*'s Day.

Courage.

A *Prayer* for Chriſtian *Courage.* Collect for St. *John Baptiſt.*

E.

Enemies.

A *Prayer* for Deliverance from *Enemies.* Collect for the 3d *Sunday* in *Lent.*

F.

Faith.

Prayers for a right and firm *Faith.* Collects for *Trinity Sunday*, the 7th *Sunday* after *Trinity*, St. *Thomas*, and St. *Mark.*

For *Faith*, *Hope*, and *Charity.* Collect for the 14th *Sunday* after *Trinity.*

G.

Grace.

Prayers for *Grace* and *Aſſiſtance* in our Chriſtian Courſe. Collects for the 4th *Sunday* in *Advent*, 2d in *Lent*, *Eaſter* Day, 3d *Sunday* after *Eaſter*, 1ſt, 7th, and 13th after *Trinity.*

H.

Heaven.

A *Prayer* for *Heavenly* Deſires. Collect for *Aſcenſion* Day.

For Admittance to the Enjoyment of God in *Heaven.* Collects for the *Epiphany*, and the 6th *Sunday* after.

Humility.

Humility.

A *Prayer* for *Humility* and Patience. Collect for the *Sunday* before *Easter.*

I.

Illumination.

Prayers for *Illumination*, or a right Judgment in all Things. Collects for *Whitsunday*, 1ſt *Sunday* after *Epiphany*, and the 9th after *Trinity.*

Judgment.

Prayers for Deliverance from *Judgments.* Collects for *Septuageſima*, *Sexageſima*, and the 4th *Sunday* in *Lent.*

L.

Love.

Prayers for the *Love* of God and his Laws. Collects for the 4th *Sunday* after *Easter*, and the 6th and 14th after *Trinity.*

For *Love* and Charity. Collect for *Quinquageſima Sunday.*

For Faith, Hope, and Charity. Collect for the 14th *Sunday* after *Trinity.*

M.

Miniſters.

A *Prayer* for the Fitneſs of *Miniſters.* Collect for St. *Matthias.*

That

That *they* may be diligent. Collect for St. *Peter*'s Day.

That *their* Labours may be ſucceſsful. Collect for the 3d *Sunday* in *Advent*.

Mortification.

Prayers for *Mortification*. Collects for *Circumciſion* and *Eaſter Eve*.

P.

Prayer.

For the Acceptance of our *Prayers*. Collect for the 10th *Sunday* after *Trinity*.

Providence.

Prayers for Protection by God's *Providence*. Collects for the 2d, 3d, 4th and 20th *Sundays* after *Trinity*.

Purity.

A *Prayer* for *Purity* of Heart. Collect for the *Purification*.

R.

Regeneration.

A *Prayer* for it. Collect for *Chriſtmas*-Day.

S.

Saints.

Prayers for the Imitation of them. Collects for *Innocents* Day, St. *Stephen*, St.

St. *Paul*, St. *Philip*, St. *James*, St. *John Baptiſt*, and *All Saints*.

Scripture.

A *Prayer* before reading the *Scriptures*. Collect for the 2d *Sunday* in *Advent*.

Sin.

Prayers for *Converſion* from *Sin*. Collects for the 1ſt *Sunday* in *Advent*, the 1ſt *Sunday* after *Eaſter*, St. *Andrew*, St. *James*, and St. *Matthew*.

For Pardon of *Sin*. Collects for the 12th, 21ſt and 24th *Sundays* after *Trinity*.

Sincerity.

A *Prayer* for it. Collect for the 3d *Sunday* after *Eaſter*.

Holy Spirit.

Prayers for the Direction of the *Holy Spirit*. Collects for the 19th *Sunday* after *Trinity*, and 5th after *Eaſter*.

T.

Temptations.

Prayers for Deliverance from, and Support under *Temptations*. Collects for the 4th *Sunday* after *Epiphany*, and the 2d in *Lent*.

Thoughts.

Thoughts.

A *Prayer* againſt evil *Thoughts.* Collect for the 5th *Sunday* after *Eaſter.*

U.

Unbelievers.

A *Prayer* for *Jews*, *Turks*, *Infidels*, and *Hereticks.* The 3d Collect for *Good-Friday.*

W.

Good Works.

Prayers for Fruitfulneſs in good *Works.* Collects for the 5th *Sunday* after *Eaſter*, and the 1ſt, 9th, 11th, 13th, 17th, and 25th *Sundays* after *Trinity.*

The End of the firſt Part.

A

New Manual

OF

DEVOTIONS.

PART II.

CONTAINING

OFFICES,

I. Of Humiliation.
II. For the Sick.
III. For Women with Child.

The Effectual Fervent Prayer *of a righteous Man availeth much.* James v. 16.

Pœnitentibus dico, quid prodeſt quia *humiliamini*, ſi non *mutamini?* *S.* Aug.

LONDON:

Printed for *B. Barker*, at the *White Hart*, and *C. King*, at the *Judge's-Head*, both in *Weſtminſter-Hall*, 1713.

PART II.

An OFFICE of HUMILIATION.

THE *Design of this Office is to furnish the good Christian, who has set aside the Whole, or any Part of a Day, to humble himself before God for his Sins, with such Prayers, as may be proper upon such Occasions. In the Use of the Confessions, as indeed of almost all private Prayers, every one must supply or omit, as his Circumstances require; the Author hereof having only had in View to provide for the most ordinary Wants of a Christian, on such Occasions. And as to his Use of more or fewer of these Prayers, he will use his own Discretion, as Time and Opportunity may serve: But because the devout Christian will find himself disposed, especially after Retirement, and se-*

rious Recollection, to render Thanks to Almighty God, for the many Mercies he has received at his Hands, and to intercede for others, as well as himself; there is added a General Thanksgiving and Intercession, either of which may also be used at other times, particularly in our Evening Retirement upon the Lord's-Day.

Of Self-Examination.

After you have performed your ordinary Devotions for the Day, you may use this Prayer before Examination.

O THOU great Searcher of Hearts, who seest and knowest all my Sins; help me so to search every Secret of my Heart, that I may leave no Sin, if possible, unrepented of. Give me Grace so impartially to judge and condemn myself, so humbly to repent and beg Pardon, that I may not be condemned, when I shall appear at thy Tribunal, in the great and terrible Day of the Lord Jesus.

But, alas! after the most strict Examination we can make, Who can number his Iniquities? Who can tell how oft he offendeth? Cleanse me there-

fore

fore, O Lord, I beſeech thee, not only from my preſumptuous and known Sins, but from all ſecret and unknown Tranſgreſſions, for his Sake, who died for Sinners, Jeſus Chriſt our Lord. *Amen.*

Motives to Examination; together with ſome Rules to be obſerved therein.

HAVING devoutly prayed for God's Aſſiſtance, doubt not but he will vouchſafe it you. And the better to diſpoſe your Heart to the Duty of Self-Examination:

" Conſider ſeriouſly with yourſelf; " *That it is appointed for all Men once* " *to die, and after Death to be call'd to* " *Judgment. That God hath appointed a* " *Day in which he will judge the World* " *in Righteouſneſs by Jeſus Chriſt. At* " *whoſe Coming all Men ſhall riſe again* " *with their Bodies, and ſhall give an Ac-* " *count of their own Works: And they* " *that have done Good, ſhall go into Life* " *everlaſting; And they that have done* " *Evil into everlaſting Fire: For the Books* " *ſhall be opened, and the Dead ſhall be*

" *judged, out of the Things written in* " *thoſe Books, according to their Works.* " And then conſider how much, how " nearly it concerns you to judge your- " ſelf before that time; that you be not " judged, that is, condemned of the " Lord.

" Since then you muſt give an Account " of yourſelf, of all your Thoughts, " Words, and Actions; and be acquit- " ted or condemned at the laſt Day, ac- " cording as they have been conform- " able to the Law of God, or not; " with what Seriouſneſs, with what Sin- " cerity, and religious Awe, ought you " to ſet about this great Work? ſo that " by comparing your Life with the Law " of God, you may perceive wherein " you have done amiſs, and heartily re- " pent of your Sins; and by the Grace " of God, reſolve to lead a new Life; " in all Things conforming yourſelf to " his holy Will and Pleaſure, and then " you ſhall not be condemned of the " Lord.

" Again, Conſider with yourſelf, that " Now is the Time of Salvation; That " by the Uſe of theſe Means of Grace, " you may get an Opportunity of Re- " conciling yourſelf to your offended " God; of doing the Work you are " ſet to do; and of making yourſelf

" capable

" capable of Salvation; which you " know not how ſoon may be taken " from you.

" And that this Conſideration may " have the better Effect upon you; ima- " gine yourſelf a while in the other " World, amongſt ſeparate and depart- " ed Spirits, whoſe Seaſon and Oppor- " tunity of Action is over; upon whom " the Sun of Grace, as well as natural " Life, is gone down, and that Night " come, in which no Man can work; " who are either happy or miſerable " for ever.

" Conſider with yourſelf ſeriouſly the " Condition of theſe Spirits, what " Thoughts and Sentiments they have " of Things; what they think of a ſin- " ful, and what Senſe they have of a " holy and religious Life; what inward " Rejoicings and Raptures thoſe have, " who were ſo wiſe and happy, as to " apply themſelves to Vertue and Piety: " And how they do now juſtify, and " approve their Conduct, bleſſing and " admiring the Grace and Goodneſs of " God. And what Anguiſh, Rage, Self- " Condemnation, and Regret, thoſe re- " turn upon themſelves, who lived and " indulged themſelves in Sin and Wick- " edneſs! How do they unwiſh all their " paſt Thoughts and Actions, their De-

" ſigns and Undertakings, their Buſi-
" neſſes and Employments, their Plea-
" ſures and their Friendſhips, their vain
" Converſations, and their merry Meet-
" ings, their Jeſts on Religion, and upon
" good Men, yea and their very Beings
" too; I ſay, how do they unwiſh all
" theſe Things! How paſſionately do
" they wiſh again for thoſe Opportuni-
" ties which they once had, but can
" never again recover; and which you
" now have, but are too apt to miſpend
" and trifle away: Not conſidering this
" Life is the only Opportunity for tranſ-
" acting the great Affair of Eternity;
" and that tho' it is now in your Power
" to be happy, yet it will not be always
" ſo; for your Day will end, and your
" Night will come. And therefore, it
" highly concerns you, to employ the
" preſent Time well, and to work whilſt
" it is called to Day, before the Night
" cometh, when no Man can work.
" Conſider ſeriouſly of theſe Things,
" and by the Grace of God, they will
" work upon your Heart, and make it
" more humble, more conſiderate, more
" diſpoſed for Repentance and Devo-
" tion, and more ſuſceptible of Divine
" Impreſſions.

2dly.

2*dly*. " After you have ſo long conſi-
" dered of theſe Things, as to be affected
" with them; ſet yourſelf as in the Pre-
" ſence of Almighty God, who knoweth
" all Things, and carefully examine into
" the State and Condition of your Soul.
" For which purpoſe, you may uſe the
" Heads of Examination that follow, or
" ſuch other as you find better ſuited to
" your Condition: And where you find
" you have offended God, you ought ſor-
" rowfully to confeſs, and bewail your
" having ſo done, and reſolve by His
" Grace to amend for the future.

" For you are to conſider, Examina-
" tion is in order to attain a true and
" diſtinct Knowledge of yourſelf, and
" the Actions of your paſt Life; and
" eſpecially to bring your Sins to Re-
" membrance, with all their aggravating
" Circumſtances: So that conſidering
" the Folly of them, and the evil Con-
" ſequence thereof, you may be brought
" to a Hatred and Abhorrence of them;
" to a hearty Sorrow for them, and
" thorough Purpoſe of forſaking them.
" And moreover, Examination is in or-
" der to recollect what Temptations
" have uſually prevailed on you, and
" to conſider before-hand, whether the
" ſame, or what other are, or may be
" moſt liable to prevail, ſo that you may

" arm yourself against them by Holy Re-
" solutions, and Watchfulness, and Cir-
" cumspection; and also to try the Tem-
" per and Disposition of your Mind and
" Heart, whether you are so resigned,
" contented and humble, and have such
" Love and Charity, and such other
" Holy Dispositions, as the Gospel re-
" quires; that if you have not, you may
" endeavour, by the Assistance of God's
" Grace, to attain them; and also may
" take up such Holy Resolutions, that
" every Thought (so far as humane In-
" firmity will admit) may be brought
" into Subjection to the Will of God.
" And when you have in some Mea-
" sure attained to Newness of Life, you
" must endeavour to grow in Grace, and
" in the Knowledge of our Lord Jesus
" Christ.

" I say, Self-Examination is in order
" to bring you to a true and sincere Re-
" pentance; by which I do not mean a
" Sorrow for Sin only, but also an en-
" tire Change of Mind, and an effectual
" Reformation of Life; so as hereafter
" to deny all Ungodliness and worldly
" Lusts, and to live soberly, righteously
" and godly in this present evil World;
" not allowing yourself in the Continu-
" ance of any known Sin; but sincerely
" practising whatsoever you shall under-

" stand

" ſtand to be your Duty; and to bring
" forth Fruits meet for Repentance, by
" ceaſing to do Evil, and learning to do
" Good; that is, in ſhort, to live a holy
" Life; which conſiſts in a conſtant and
" perſevering Obedience to all the Com-
" mands of God in a Goſpel Senſe; (al-
" lowing for humane Weakneſſes and
" Imperfections) which I take to be the
" proper Notion the Holy Scriptures
" give of Repentance, and upon which
" only there is any Promiſe of Salva-
" tion.

" When therefore you have carefully
" examined yourſelf, and (as it may be
" proper) ſet down in Writing what
" Sins you find you have committed,
" and what Duties you have neglected;
" conſider them in all their aggravating
" Circumſtances; whether they have
" been done againſt the Checks of your
" Conſcience, againſt the Motions of
" God's Holy Spirit, and perhaps ſome
" of them frequently, and againſt your
" Reſolutions to the contrary. But there
" may be yet greater Aggravations of
" Sin; namely, when the Sinner has
" committed it ſo often, and lived in it
" ſo long, that it is become Habitual or
" Cuſtomary to him, and inſtead of be-
" ing aſhamed and confounded for it, he
" makes a Mock at it, and not only takes

" Pleaſure and Delight, but Boaſts and
" Glories therein. The Neceſſity of con-
" ſidering the ſeveral Aggravations of
" our Sins, appears from hence, becauſe
" the Circumſtances we were in, when
" we committed ſuch or ſuch a Sin, may
" not a little enhance and increaſe our
" Guilt; and a Sin attended with many
" aggravating Circumſtances in the Com-
" miſſion thereof, requires a proportion-
" able Degree of Sorrow and Humilia-
" tion, in order to our forſaking it, and
" obtaining Pardon for it.

" This being done, endeavour to poſ-
" ſeſs your Mind with a true Senſe of the
" great Evil of Sin; how contrary it is
" to God's Holineſs, to His Will, to
" His Commands, His Goodneſs, His
" Juſtice, and eſpecially to the great
" Myſtery of Godlineſs; how contrary
" alſo it is to Man, to his Reaſon and
" Conſcience, to his inward Peace and
" Satisfaction, and to his Intereſt tem-
" poral and ſpiritual, preſent and fu-
" ture; that this is the only Evil, which
" was thought worthy of the Son of God
" to deliver us from, who died to re-
" deem us from the Bondage of Sin and
" Satan. In the Height of all that Love,
" which the compaſſionate Saviour of the
" World had for periſhing Mankind, he
" did not think fit to reſcue them from

" Pain,

" Pain, Sickneſs, Poverty, Diſgrace, or
" any of the common Afflictions of hu-
" mane Life; no, nor even from Death
" itſelf. All theſe ſeemed to be below
" his Notice, only Sin and Damnation
" appeared to him to be Evils ſo great,
" that he would not endure the Thought
" of our being ſubject to them. For
" God ſo loved the World, that he gave
" his only begotten Son, to the end that
" all that believe in him (and obey him)
" ſhould not periſh, but have everlaſting
" Life; I add *obey*, becauſe in this Text,
" as in divers others, the Word *Belief*
" is taken for the Whole of Religion,
" Obedience as well as Faith.

" Endeavour to keep a conſtant Re-
" membrance of theſe Things in your
" Mind; for they will be of great Uſe
" to you, not only to lead you to a true
" Repentance for what is paſt, but to
" prevent your falling into Sin for the
" future.

" It will be impoſſible to give ſuch
" Directions for the Performance of this
" Duty, as will be proper for all Per-
" ſons; thoſe who have led wicked
" Lives, and have for a long Time put
" off Repentance, have to be ſure a great
" Account to make up; and therefore
" muſt ſpend the more Time and Pains
" in reconciling themſelves, conſidering

" their paſt Lives, and forming good
" Reſolutions. Thoſe that began this
" Duty betimes, and who, by the Grace
" of God, have been kept in their Youth
" from contracting vicious Habits, or
" committing any great Sins, have leſs
" to do, when they ſet about this Duty:
" Nevertheleſs, Self-Examination, &c.
" being a Duty ſo often, and ſo plainly
" taught by God in Holy Scripture, who
" beſt knew the Neceſſity and Advan-
" tage of it; no one, that is a Chri-
" ſtian, ought to neglect, or perform
" it ſlightly.

" When you examine yourſelf, let it
" be chiefly about your wilful Sins, and
" Sins of Commiſſion; and be not over
" ſcrupulous, either to accuſe yourſelf
" of Sin you never committed, or to
" reckon up all your Infirmities; for
" that would render your Examination
" endleſs and impracticable: And tho'
" there may be ſome Sins that you may
" doubt, whether you have committed;
" others you may fear you have forgot;
" yet be not diſcouraged, for when you
" have acted honeſtly and ſincerely, reſt
" ſatisfied; it being all that Religion re-
" quireth: But what Sins you cannot
" recollect and find out, ſo as particu-
" larly to confeſs and bewail, you ought
" to conclude under a general Repen-

" tance

" tance for whatſoever you have done a-
" miſs; and to pray that God would
" cleanſe you from your ſecret Faults.

" When you have once thoroughly
" examined your Life, you muſt not
" think your Work is at an end; but
" muſt frequently exerciſe yourſelf there-
" in; and the oftner you do ſo, the more
" eaſy and delightful you will find it.
" At ſuch Times it may not be neceſ-
" ſary, that you ſhould examine your
" whole Life with that Strictneſs you
" did at firſt; but chiefly examine your-
" ſelf, how you have kept your good
" Reſolutions, what Progreſs you have
" made in a religious Courſe of Life, and
" what Sins of Commiſſion or Omiſſion
" you have been guilty of, ſince your
" laſt Examination; and how you came
" to fall into them; what the Tempta-
" tions, what the Circumſtances and Oc-
" caſions; that you may arm yourſelf a-
" gainſt them, and ſo avoid them for
" the time to come.

General Heads OF EXAMINATION.

"O My Soul, enter into the Consi-
" deration of thy own State;
" search thy Heart to the
" bottom; ask thyself, what
" thou hast done, how thou
" hast carried thyself since the Time
" thou wast by Baptism first admitted
" into Covenant with God, or since
" thou didst last renew that Covenant
" with him. How hast thou behaved
" thyself with respect to the Duties thou
" owest to God, thy Neighbour, and
" thyself?

I. *Of our Duty towards God.*

HAVE I loved God before, and above all other Things?

Have I received the Scriptures not as the Word of Men; but, as it is in Truth, the Word of God?

Have

Have the Promiſes and Threatnings therein prevailed with me, to govern myſelf according to its holy and admirable Precepts?

Have I not prophaned the holy and dreadful Name of God, by Perjury or unlawful Oaths, or by cuſtomary Swearing in my common Converſation?

Have I not irreverently mentioned the Name of God in my common Converſation?

Have I honoured him by a reverend Uſage of whatſoever Things or Perſons belong to him, and are dedicated to his Honour and Service?

Have I religiouſly obſerved the Day ſet apart for his more immediate Worſhip, in keeping it holy to thoſe Ends for which it was appointed; by attending the Publick Service of the Church, in reading and hearing his holy Word; in Prayer and Meditation, and good Diſcourſe?

Have I ſpent and ſquandered it away in uſeleſs and unneceſſary Viſits, in wicked or unprofitable Converſation, or in following the Works of my Calling?

Have I truſted in God, and acknowledged my Dependence upon him only?

Have I every Day duly prayed to him, and praiſed him for his Mercies?

And when I have done it at Church, or at Home in my Family, or in Secret by myself, Hath it been only out of Custom? or with such a Sense of God, and such Seriousness, Fervency, and Affection, as he requires?

Have I used such Considerations before-hand, as might enable me rightly to perform the same?

Have I laboured to form such Apprehensions of God, as are worthy of his adorable Majesty, and to furnish my Mind with useful and necessary Knowledge?

Have I (notwithstanding the Means of Grace, and the Light of the Gospel) suffered myself to live in Ignorance of him, and my Duty?

Hath the Consideration of his infinite Power made me fearful to offend him?

Have I feared Man, more than God, by committing Sin, to avoid Disgrace, or any temporal Evil?

Have I presumptuously hoped for Salvation, whilst I continued to live in my Sins?

Have I not been so foolish as to put off my Repentance, thereby rendring myself less able to set about it?

Have I resigned myself, and all my Concerns, to the All-wise and good Providence of God?

Have

Have I endeavoured to bear his afflicting Hand with Patience and Humility, considering that the greatest Sufferings I can undergo in this World, are much less than the Desert of my Sins? or have I not murmured, or been impatient under any Trouble that has befallen me?

Have I grown better by Afflictions?

Have I frequented the Holy Sacrament? Or have I not staid away thro' causeless Prejudice, or feigned Excuses, being unwilling to part with my Sins?

If I have come to the blessed Sacrament, Have I not received it without Repentance, and a stedfast Purpose to lead a new Life; without a firm and lively Faith, a hearty and thankful Remembrance of the Love of Christ, in giving himself to be a Sacrifice for my Sins; and without a sincere and universal Love and Good-Will to all Mankind?

Have I made it my Care to live suitably to my Sacramental Profession, and solemn Engagements?

Have I endeavoured to affect my Heart with a lively Sense of the multiplied Mercies of God to me, both Temporal and Spiritual?

Have I seriously considered that amazing Instance of the Love of Christ, in

in Redeeming me from the Bondage and Dominion of Sin, and the Tyranny of the Devil?

Do I depend upon the Merits and Satisfaction of Chriſt, and hope for Acceptance with God, only thro' him, and not for any Merit of my own?

Have I, as a weak Creature, depended upon the Light, Grace, and Aſſiſtance of the Holy Spirit, to further my Endeavours, to guide and ſtrengthen me in all my Performances; and to direct and comfort me in all my Temptations, Difficulties, and Troubles.

II. *Of our Duty towards our Neighbour.*

'O MY Soul, ſeriouſly conſider 'thy paſt Actions; How 'haſt thou diſcharged thy 'Duty to thy Neighbour? 'Haſt thou conſidered that 'in the Senſe of the Goſpel, not only 'the Perſon who dwells near thee, but 'every Man is thy Neighbour?

Have I acccording to the Ability and Opportunities which God hath given me, done Good to all that ſtand in need of my Help?

Have

Have I carried it to my Neighbour, as one that loves him ſincerely and heartily?

Have I done unto others, as I would they ſhould do unto me? that is, have I done to others what I could reaſonably expect or deſire they ſhould do to me, if in the like Circumſtances? and on the other hand, have I been careful to do nothing to any one that I would reaſonably deſire another ſhould not do unto me?

Have I, in Conformity to this Rule, endeavoured in my Place and Station to prevent Evil and Damage to the Souls, and Bodies, and Eſtates of others?

Have I wrong'd no Man in his Soul, by leading him into ſuch Errors, as are deſtructive of true Religion; by enticing and teaching him to ſin againſt God, and wound his Conſcience; by ſetting him an ill Example; by counſelling or commanding him to do that which was diſpleaſing to God; or by conſenting to his Sins?

Have I diſcouraged or deterred any one from the ſerious Practice of Religion and Piety?

Have I ſought, and endeavoured to bring thoſe to Repentance, whom I have any ways led into Sin?

Have

Have I delighted cauſleſly to grieve any one?

Have I hurt any Perſon in his Body, by offering any Force or Violence to him; by drawing him into Intemperance, or any Vices; or by exciting Jealouſies, Quarrels, or Fightings among Men?

Have I injured my Neighbour in his Goods or Eſtate, by damaging them, by defrauding, or over-reaching him in Bargains, or Contracts, or in his Good-Name, by Slandering, Back-biting, or Inſult?

Have I in the Management of my Eſtate or Calling, run into Debt without Hopes or Deſign of Payment?

Have I not publiſhed my Neighbours Faults; when neither the Glory of God, nor the Good of others made ſuch a Publication neceſſary?

Have I raſhly or wrongfully cenſured or judged any Perſon?

Have I flattered any into Evil, ſoothing them up in it, or commending them for it, or for that Good I knew they had not?

If I have by any Means, or upon any Account whatſoever done any Wrong to any Perſon; have I endeavoured to my Power to make what Reparation or Satisfaction I can, thereby teſtifying my ſincere

ſincere Repentance for what I have done amiſs?

When others have offended or injured me, have I been eaſy to be reconciled, and ready to forgive, and to do Good-Offices even to my Enemies; conſidering my own many and great Offences both againſt God, and againſt Man, of which I hope, and need Forgiveneſs?

Have I reſted only in not doing Wrong, in not injuring my Neighbour, either in Soul, Body, or Eſtate?

Have I had that univerſal Love and Charity to all Men, as to deſire all Good to them, and not ſo much as to wiſh Evil or Harm to any one?

Have I not envy'd the Good or Proſperity of my Neighbour?

Have I endeavoured to aſſiſt my Neighbour in any Good to comfort him in his Troubles; and when aſperſed wrongfully, to vindicate his Reputation?

Have I relieved the Wants and Neceſſities of my Neighbour according to my Power, as one that is affected with them, and as being myſelf alſo in the Body, and liable to the ſame Wants, Diſtreſſes, and Troubles, with others?

Have I had a more ſpecial Love to all true and ſincere Chriſtians, borne with their Infirmities, and heartily deſired and ſought their Welfare?

Have

Have I obſerved Truth in my Words, and Dealings and Contracts with all Men?

Have I not offended by Lying, Falſhood, or Miſrepreſentation?

Have I performed my Words and Contracts without Shuffling, Treachery, and Deceit?

Have I carried it with an humble, quiet, and peaceable Spirit to all Men, avoiding (as much as in me lay) all Occaſions of Offence, Quarrels, or Differences?

On the contrary, have I not widened and enlarged them?

Have I been careful of thoſe of my Family, my Friends, and Relations, or any others that are committed to my Care; to counſel, to comfort, to reprove, as Occaſion was given, and Need required?

Relative Duties.

" How have I performed the Duties
" incumbent upon me towards my ſeve-
" ral Relations, as a Husband or Wife,
" a Child, a Maſter, or Servant?

As a Husband.

HAVE I been faithful to the ſolemn Contract and Engagement I then made in the Preſence of God?

Have I in all lawful and reaſonable Inſtances condeſcended and complied with my Wife?

Have I loved, cheriſhed, comforted, and honoured her?

Have I borne with her Weakneſſes and Infirmities?

Has my Behaviour to her been prudent, flexible, and obliging?

Have I not been peremptory, rigorous and magiſterial in my Commands?

Have I neglected to defend and protect her, to maintain and provide for her?

Have I not omitted to pray for her, and to ſhare with her in all her reaſonable Joys and Sorrows?

As a Wife.

HAVE I refuſed to comply with thoſe Commands, in which God requires me to obey and ſerve, to love and honour my Husband?

Have I not provoked him, or publiſhed his Faults?

Have I borne with his Infirmities?

Have I given him Cauſe of Jealouſy, or been unfaithful to his Bed?

Have I been frugal in the Management of my Expences with reſpect to the Circumſtances and Condition of my Huſband?

Have I not been expenſive and prodigal in my Way of Living?

Have I not ſquandered away my Huſband's Subſtance?

Have I reſtrained myſelf within thoſe Bounds, that both Reaſon, Religion, and the Condition of my Husband require?

Have I been indifferent and careleſs in my Carriage towards him, not forecaſting to do what I thought would oblige and pleaſe him?

Have

Have I been disobedient to his just Commands, and so cast off his Yoke from me?

Have I been unconcerned in his Joys and Sorrows?

Have I neglected to recommend him to the Grace and Protection of God in my Prayers?

A Parent.

HAVE I preferred the eternal Interest of my Children before their temporal?

Have I not been more careful and solicitous to provide for their Bodies, than their Souls?

Have I taught them, as they were capable of Learning, to know, to fear, to love and worship God, with a perfect Heart, and a willing Mind?

Have I early instructed them in the Ways that lead to Life everlasting, and endeavoured to form in their Minds the Principles of Vertue and Religion?

Have I earnestly and frequently prayed to God for the Gifts and Graces of his Holy Spirit, to renew, and change, and purify their corrupt Nature, and for his Blessing and Favour upon them?

Have I been no ways acceſſory to the Sins of my Children, by any ill Example I have ſet them?

Have I not given them ſuch an Education, as would naturally lead them into Pride and Vanity?

Have I endeavoured to make them of a meek and humble Diſpoſition?

Have I taught them how to govern their Paſſions, and to moderate their Affections to worldly Things; and encouraged them by my own Example to follow that which is Good?

Have I done my Part to provide what was neceſſary and convenient for their Living, and comfortable Subſiſtence and Being in the World?

Have I not been too fond and indulgent to them; ſuffering them to go on in their Follies and Sins, without ſuch Correction and Reproof, as in Duty I was bound to give them?

A Child.

HAVE I reverenced and honoured my Parents; obeyed their lawful Commands, and attended to their wiſe Counſels and Inſtructions?

Have

Have I adviſed with them in Affairs of Conſequence and Concern to me?

Have I not been diſobedient to them; diſhonoured them in my Mind, or carried myſelf rudely and irreverently in my Behaviour towards them?

Have I not been aſhamed of them?

Have I not mocked, or ſpoken Evil of them?

If reduced to Want and Poverty, have I made a comfortable and honourable Proviſion for them, according to my Ability?

Have I not been ſtubborn and obſtinate towards them, and endeavoured to caſt off my Subjection to them?

Have I not diſpoſed of myſelf in Marriage, without their Advice or Conſent?

A Brother or Siſter.

HAVE I had a tender Affection, and a compaſſionate Concern for my Brethren and Siſters, endeavouring to promote their Good, both ſpiritual and temporal?

Have I commended them to God in my Prayers?

Have I not been unconcerned for their Welfare, and deſtitute of natural Affection towards them?

A Maſter.

HAVE I treated my Servants as a Chriſtian, and like one who believes that he has a Maſter in Heaven, to whom he muſt render an Account?

Have I performed the Conditions I obliged myſelf to, when I took them into my Service?

Have I uſed them with Mildneſs and Gentleneſs?

Have I been cruel and ſevere towards them, laying a greater Burden upon them, than they were able to bear?

Have I had a tender Care and Concern for their Souls, endeavouring to inſtruct them in the Duties and Principles of the Chriſtian Religion?

Have I afforded them Time and Opportunities for the Service of God in publick and private?

Have I taken Care of their Bodies, by providing what was fitting for them?

Have I not put them upon Cheating and Lying, and ſo been a Partaker with them in their Sin?

Have

Have I been remiſs in ſuffering them to neglect their Duty to God?

Have I been conſtant in my daily Devotions with my Family?

Have I not omitted this neceſſary Duty upon ſuch ſlight and trivial Pretences and Excuſes, as would have had no Weight with me in Matters that relate to this temporal Life?

A Servant.

HAVE I been faithful and induſtrious in ſerving my Maſter and Miſtreſs?

Have I been honeſt and juſt to them?

Have I defrauded them of their Goods, or been careleſs and waſteful of them?

Have I diſobeyed their lawful Commands?

Have I any ways injured them in their Reputation?

Have I ſerved them with Singleneſs of Heart, as to the Lord, and not to Men?

Have I been diligent in my Duty, only when I was obſerved and taken Notice of?

Have I, as much as in me lay, lived quietly and peaceably with my Fellow-Servants?

Have I not been ſpiteful and malicious againſt them?

Have I not accuſed them wrongfully?

Have I ſet before them a good Example?

Have I exerciſed that Tenderneſs to the Children in the Family, that was juſtly and reaſonably expected from me?

Have I prayed for my Maſter and Miſtreſs, and the reſt of the Family, in my private Prayers?

As a Magiſtrate, &c.

HAVE I made it my Endeavour to be a Terror to Evil-Doers, and a Praiſe to them that do well?

Have I expreſſed a Zeal for the Honour of God, by bringing publick Offenders to Juſtice; by putting the Laws in Execution againſt all Vice, Prophaneneſs and Debauchery; and by giving a good Example myſelf?

Have I not diſcouraged thoſe, who, from a Concern for the Intereſts of Religion,

ligion, and a Love to the Souls of Men, have been zealous and active in this good Work?

Have I not been more intent upon my own private Intereſt, than in advancing the Common Good?

Have I been faithful and diligent in the Diſcharge of thoſe Duties that are incumbent upon me, as living in the Town, Place, or Pariſh, whereto I belong?

Have I endeavoured to inform myſelf of my Duty, in order to the doing of it, when I have been called to the Office of Conſtable, Church-Warden, or any other Pariſh-Office?

Have I conſidered how to avoid and ſhun whatever might occaſion Strife and Diſſenſion, and endeavoured what in me lies, to become uſeful and ſerviceable in my Place and Station?

III. *Of Duties towards ourſelves.*

HAVE I wiſely conſidered the End for which I was created by God, that I might be the better able to direct all my Thoughts, Words, and Actions to that End?

Have I not lived without Thought and Conſideration, tho' Intereſt and Duty,

and the expreſs Command of God call and oblige me to be much and frequent in the Exerciſe thereof?

How have I ſpent my precious Time?

Have I not waſted it in Idleneſs, or in any unprofitable Vanity?

Have I laid to Heart the Shortneſs and Uncertainty of this preſent Life, and daily improved it to the beſt Advantages?

Have I exerciſed a daily Care and Watchfulneſs over my deceitful Heart, reſiſting its Importunities and Luſts?

Have I ſeriouſly conſidered the great Damage and Miſchief that Sin has done to humane Nature; and applied myſelf, with my whole Strength and Might, to recover that Reſemblance, which Man, when he firſt came out of his Maker's Hands, bore to him?

Have I contented myſelf with the Form and Outſide of Religion and Godlineſs, neglecting the Life and Power thereof?

Have I laboured after the true Mortification of the Spirit, after that real and inward Purity of Soul, which Chriſt requires in all his Diſciples and Followers?

Have I diligently and earneſtly implored the Aids and Aſſiſtances of the Holy Spirit of God to renew and ſanctify me?

Have

Have I laboured to improve my Soul in Knowledge and Wiſdom, in Grace and Holineſs, taking Heed to ſecure my Salvation more than any temporal Intereſt?

Have I been contented with my preſent Portion of Good here, according to the Will of God?

Have I not ſuffered myſelf to be immoderately diſcompoſed at Events which are not in my Power; and been diſſatisfied and uneaſy in ſuch Circumſtances, as the good Providence of God has thought fit to place me in?

Have I not been too covetous of the World, its Riches, Honours, and Pleaſures?

Have I not ſought to gain or keep them by ſinful Means?

Have I not been immoderately concerned, and anxious about preſent Things?

Have I not grieved overmuch for worldly Croſſes, Loſſes, and Diſappointments? And on the other ſide, have I not placed my Happineſs in its good Things, and rejoiced in them overmuch?

Have I laboured to diſentangle my Affections from this World, and to raiſe up my Mind to the Things which are above; the Enjoyments of that ſuperior World, for which I was principally deſigned?

Have I been diligent and faithful in that Place and State of Life, unto which it hath pleaſed God to call me; labouring therein to do my own Buſineſs, and to provide thoſe Things that are needful and expedient for myſelf and Family, and ſuch as depend upon me; and to make myſelf uſeful in the World, and charitable to my Fellow-Creatures?

Have I been temperate and chaſte, as one that is ſenſible, that the Perfection and Happineſs of a reaſonable Creature does not conſiſt in ſenſual Enjoyments, but in thoſe that are ſpiritual?

Have I therefore watched againſt the Luſts of the Fleſh?

Have I not had an impure Heart, or unclean Affections, or offended by any unchaſte Behaviour, Words, or Actions?

Have I abſtained from all unnatural and unlawful Pleaſures of Senſe; and been moderate in the Uſe of ſuch as are lawful and allowable by the Chriſtian Religion?

Have I reſtrained my Appetites? Have I not committed Exceſs in Eating and Drinking, in Sleep, or Recreations?

Have I frequently exerciſed myſelf in Self-Denial and Mortification, that my Fleſh might be ſubdued, and my Spirit refin'd; and ſo prepared and qualified for

for the Company, the Employment, and the Pleasure of Heaven?

Have I been humble and little in my own Eyes, as a depending Creature, and poor Sinner should be?

Have I not betrayed Pride and Haughtiness in Word or Carriage? Have I not from an Over-Valuation of myself, been ambitious of, or too much affected with the Applauses of Men above my Desert; or made it too much my End in any of my Actions?

Have I not to that End unduly set out myself to procure my own Praise?

Have I not been too nice and tender of my own Reputation, to the Neglect of my Duty?

Have I not feared too much the Censures, Revilings, and Reproaches of Men in the Discharge thereof?

Have I been contented to be vile for God's Sake?

Have I been meek and gentle in my Spirit, Words, and Behaviour? Have I bore with the Weaknesses, Indiscretions, and Infirmities of others, as becometh one who is subject to Infirmities?

Have I not been angry without Cause, or above just Cause?

Have I not been pettish and froward in little Things, and upon meer Mistakes, and involuntary Errors of others, for

want of reviewing Things in their just Nature, Weight, and Measure?

Have I not suffered the Sun to go down upon my Wrath? Have I not continued in it to the Vexation of my own Spirit, and thereby render'd myself unfit for the Discharge of my Duty both to God and Man?

'It is not easy to enumerate all the 'Instances of Duty reduceable to these 'three Heads; nor to set down the 'several Breaches and Violations of 'them: But the careful Reading of the 'Holy Scriptures, more especially the 'New Testament, together with the 'Checks and Reproofs of every Man's 'Conscience, will abundantly supply this 'Defect. The Method here proposed 'will, I believe, (if carefully attended 'to) assist any one in getting a competent Knowledge of his own State and 'Condition.

'I think it proper to observe here, 'that divers Methods have been proposed by wise and good Men, to assist 'us in the Examination of ourselves, 'and to render it more easie unto us. I 'will but just mention some of them, 'and referr you to some Books of Piety, wherein they are treated of at 'large.

'Some

'Some have collected a ſhort Summary of the Sins forbidden, and Duties commanded in the Holy Scriptures, and examined themſelves thereby. *See Dr.* Horneck's *Crucified Jeſus*, Chap. 23. *Mr.* Kettlewell's *Meaſures of Chriſtian Obedience*, Book 2d. throughout.

'Others have reduced the Sum and Subſtance of our Duty to the *Ten Commandments*; and by the Help thereof have, with great Advantage, performed this neceſſary Work. *See the* Art of Catechizing, *p.* 15, *&c.* 57, *&c.* *Dr.* Comber *on the* Common-Prayer; *His Diſcourſe on the* Communion-Office; or any Expoſition of the Ten Commandments. Some have examined themſelves by our Lord's Sermon on the Mount, contained in the 5th, 6th, and 7th Chapters of St. *Matthew*. *See Dr.* Hammond's *Expoſition of* Chriſt's *Sermon on the Mount*, *in his* Practical Catechiſm, *Lib.* 2. *Sect.* 1, *&c.* Others have followed that general Diviſion of Duty mentioned by St. *Paul*, Tit. ii. 12. namely, to God, our Neighbour, and ourſelves; which is the Method here propoſed.

'I will mention but one Method more; namely, by recollecting the ſeveral Parts and Branches of the Baptiſmal Vow, making a Pauſe at each

'Parti-

'Particular; and enquiring how we 'have kept it; and in what Inſtances 'we have broken the ſolemn Engage-'ments we then entred into. The Per-'uſal of *Dr.* Bray's *Diſcourſe upon the Baptiſmal Covenant*, or any other ju-'dicious Expoſition on the Church Ca-'techiſm, will be uſeful to us, when we 'examine ourſelves in this Method.

'Thoſe that have made ſome Pro-'greſs in Chriſtianity, and are in good 'Earneſt ſtriving to enter in at the 'ſtrait Gate, and walk in the narrow 'Way that leadeth to Life, find the 'Examination of themſelves much more 'eaſie than thoſe who indulge them-'ſelves in Sin, and live careleſs and 'negligent Lives; for the former are 'ſtill labouring after a nearer Confor-'mity to the Example of Chriſt Jeſus, 'and keep a Watch and Guard over 'themſelves. Every Portion of Scri-'pture they read and hear; every Grace 'and Vertue that is recommended in 'Publick; every Sin againſt which the 'Judgments of God are denounced, ſug-'geſts Matter to them to examine them-'ſelves by; and they can preſently, 'without any Reluctance, put the Que-'ſtion to themſelves, Do I practiſe this 'or that Vertue? Am I guilty of this 'or that Sin?

'It

'It is not material which of those 'Methods we follow, provided the thing 'be carefully done; every one is at Li- 'berty to choose which he thinks will 'best let him into the Knowledge of 'himself, and enable him to judge, whe- 'ther, according to the Terms of the 'Covenant made with Man in Christ 'Jesus, a happy or miserable Eternity 'is likely to be his Portion. If he 'doubts which Method of Examination 'he ought to choose, he may have re- 'course to some spiritual Guide to direct 'him.

'Tho' Self-Examination be a Duty 'which ought no Day to be wholly 'omitted; yet there are some Seasons, 'wherein we ought to take a more 'exact Survey of our own State: Such 'are Times of Trouble and Affliction; 'Days of Fasting and Humiliation; and 'when (by the Assistance of the Divine 'Grace) we have a lively Sense of the 'great Evil and damning Nature of Sin; 'and before we renew our Covenant 'with God in the Holy Sacrament.

A Prayer consisting of Confession of Sin, and imploring Pardon and Grace, which may be us'd in our Preparation to the Sacrament, or at other Times of extraordinary Devotion.

ALmighty Lord God, just and holy, I desire to humble myself before thee, in a deep Sense of my own Vileness and Unworthiness, by reason of the many and great Sins I have at any time committed against thee, my Sovereign Lord and Judge.

I have offended thee by evil Thoughts of many Kinds; by vain, rash, false, or wicked Words; and by many unjust and ungodly Deeds, which I have committed against the Dictates of Reason, the Checks of my own Conscience, and the known Precepts of my Duty.

II.

I have too often neglected the Duties of Religion, which is the great and important Concern of my Life. And when I have

I have perfor med them, it hath been often careleſly and out of Cuſtom, or without due Affection and Attention of Mind.

I have not ſerved thee with that Purity of Intention, with that Sincerity of Heart, with that Fervency of Spirit, with that Zeal for thy Glory, with that Watchfulneſs, Care, Diligence, and Conſtancy, that I ought.

If I have been at any time ſenſible of my Sins and Infirmities, I have not preſerved ſuch a Senſe of them, as ought to have made me more circumſpect and watchful againſt them, or leſs liable to cenſure or condemn other Men; but have too raſhly condemned my Neighbour, or impaired his Credit; or given Countenance to others who have done ſo; or not diſcouraged them in ſo doing, as I might and ought.

III.

The Pleaſures and Buſineſs of this Life, or the Deſires of growing rich, or being great, have cauſed me too often to forget, that I am but a Stranger upon Earth, and that my Days are as a Shadow, that will ſoon paſs away.

Nor have I ſo far diſengaged my Heart, as by thy Grace I might, from all Things here below, as to have my Hopes and

Affections

Affections principally ſet on Things above, and on that Happineſs which will laſt for evermore.

But I have been too anxious and ſolicitous for the Things of this Life, not conſidering thy gracious Promiſe, that if I firſt ſeek the Kingdom of God and his Righteouſneſs, all Things neceſſary ſhall be added unto me.

Nor have I been ſo contented with my Condition in this World, nor ſo reſigned to thy Providence, as I ought.

How little have I mortified my Members which are upon the Earth, inordinate Affection, evil Concupiſcence and Covetouſneſs! and yet I know, that if any one love the World, the Love of the Father is not in him; and that the Poor in Spirit are bleſſed.

IV.

I have not been ſufficiently thankful for the continued Effects of thy Bounty towards me. Neither have I received the afflicting Diſpenſations of thy Providence with ſuch Patience and Submiſſion as is due to thy Wiſdom, nor made ſuch Improvements and Advantages of them, as thy Goodneſs did thereby intend me.

V.

V.

I know that Religion has nothing in it that is worthy of Blame or Reproach, but is of all Things the most comely, and worthy of a Man; and yet, out of a foolish Regard to the Opinions and Censures of Men, I have too often been ashamed to practise divers important Duties, and to discountenance the evil Practices or Vices of others, or to own the Cause of Vertue and Piety; not considering, that whosoever is ashamed of Christ and his Words, in this adulterous and sinful Generation, of him shall the Son of Man be ashamed, when he cometh in the Glory of his Father with the holy Angels.

VI.

I believe that all Scripture is given by Inspiration of God, and is profitable for Doctrine, for Reproof, for Correction, for Instruction in Righteousness, that such as desire, and sincerely endeavour to serve thee truly, may be perfect, throughly furnished unto all good Works. And yet, O God, how seldom, how little have I read and pondered thy holy Word! how much have I omitted Searching the Scriptures! and how foolish in reading other Books more than them! Not considering they best set before us the Way

of

of Life, and the Way of Death, and teach us what we must do to be saved from the Wrath to come, and to inherit eternal Life.

And when I have read thy holy Word, it hath not been with such good Dispositions, with such an attentive and teachable Mind, with such an humble Heart, and sincere Intentions to do whatsoever I should perceive to be thy Will, as I ought.

VII.

I have not had that just, that low and mean Opinion of myself, that I ought; but have been too much desirous of the Praises of Men.

I have not been so meek and gentle, so patient and considerate under Reproaches, or ill Treatment, as I ought; but have been too often carried out into such Degrees of Anger, or Resentment, as have discomposed myself, or injured my Neighbour; nor have I been so ready to put the fairest and most charitable Constructions upon his Words or Actions, as I ought.

VIII.

In my Transactions with Men, I have not had such Regard to such sincere and candid Dealing, or Equity, as I ought; but

but have been too deceitful in my Words or Actions; and often too severe and rigorous in demanding my Dues, or too backward in paying others, when, or in such reasonable Measure, as I could and ought.

I have been too insensible of the Wants and Miseries of my Neighbour, nor have I had that Tenderness and Compassion towards him, as to embrace all such Opportunities of relieving him, as I had Opportunity and Ability to do.

On all Accounts I have too little considered the Blessing thou hast promised to the Merciful, and the many and great Mercies I daily receive of thee, and that I shall stand in need of much more and greater Mercy from thee at the great Day of our Lord.

I know the Pure in Heart are blessed; for thou hast promised they shall see thee, O God. And yet so insensible and unmoved have I been, that I have taken little Care to cleanse myself from all Filthiness of Flesh and Spirit, so as to sanctify thee, my Lord God, in my Heart, whereby I might have a good Hope of seeing thee, O God, in whose Presence is Fulness of Joy for evermore.

I know, to this Bliss, Holiness is the Way; and yet how feeble and inconstant have been my Endeavours after it!

IX.

IX.

I have not been so careful in employing my Time, as I ought; but have spent much of it in Eating and Drinking, and Sleeping, beyond what the Support and Refreshment of Nature required, and too much in what I have called Recreation and Diversion. I have spent too much Time in dressing and adorning my Body; and in paying, or receiving formal or impertinent Visits; and have several other ways spent much of my precious Time idly, or unprofitably to myself or others.

How little Time have I spent in Reading, Meditation, and Self-Examination! How little in Mortification, Abstinence, Fasting, and Retirement! And yet the Day of my Life is far spent, and the Night of Death is at hand, where no Man can work.

X.

How backward have I been to examine the State of my Soul, and to call my Sins to remembrance, so as to mourn and be affected with a godly Sorrow for them!

XI.

Oh! how strong a Propension have I to do Evil! and how strange an Unwillingness to do Good!

I confeſs, and lament, and bewail my wretched State. I am corrupt, I have ſtray'd out of the Way of Life and Happineſs; my Conſcience accuſeth me, and my Heart condemneth me. Yet, lo, Thou, O God, art greater than my Heart, and knoweſt all things —— [*Here more Particulars may be mentioned.*] And, eſpecially, I lament and bewail before thee, from whom nothing is hid, that I have grievouſly offended thee by —— [*Here name the particular Sins.*]

XII.

Theſe, my Sins, with many more, that I cannot remember, are all in thy Sight, and have left their wretched and miſerable Effects upon my Mind and Heart; whereby thy Image, in which I was created, is become defaced; and I am eſtranged from thee, my God, my true and only Good and Happineſs. So that when I look back upon the Errors and Miſcarriages of my Life, and reflect how little I poſſeſs of the Spirit and Temper of the Goſpel, *My Heart trembleth for Fear of Thee, and I am afraid of thy Judgments.* Oh! how ſhall I appear before the Judgment-Seat of Chriſt, *when he ſhall come in his Power, with the holy Angels, to judge every Man according to his Works, and take Vengeance on them that*

that obey not the Goſpel, ſince my Life has been ſo unconformable thereto!

But, I repent, O my God, I repent, I accuſe and condemn myſelf, I am grieved, I am troubled, and am heartily ſorry for theſe my Miſdoings, and turn unto thee with full Purpoſe and Reſolution of ſincere Obedience for the time to come.

And, I beſeech thee, O Lord, who art gracious, and merciful, long-ſuffering, and of great Goodneſs, and the Father of our Lord Jeſus Chriſt, who died for the Ungodly, for his Sake, and for thy Goodneſs Sake, pardon and forgive all my Sins; my Sins of Ignorance, and thoſe I have committed through Want of Care and Circumſpection, but eſpecially, all my wilful Sins, and thoſe Tranſgreſſions, whereby I have any ways ſcandalized the Chriſtian Profeſſion, or occaſioned others to fall, and which I lament before thee.

O Lord, Holy Father, who alone canſt order the unruly Wills and Affections of ſinful Men, who gaveſt thy Son to die, that he might redeem us from all Iniquity; pardon and rectify the Impurity of my Heart and Life, all irregular Appetites and Paſſions, and every wicked Practice, of what Nature or Kind ſoever; that all my Members being mortified,

tified from all worldly and carnal Luſts, I may no longer live in the Fleſh, to the Luſts of Men, but according to thy Will, O God; And for ever hereafter live godly, righteouſly, and ſoberly in this preſent evil World.

And ſeeing I am not able to do theſe Things of myſelf, ſtrengthen me, I beſeech Thee, O Lord, with the Holy Ghoſt, and daily increaſe in me thy manifold Gifts of Grace; the Spirit of Wiſdom and Underſtanding, the Spirit of Counſel and ghoſtly Strength, the Spirit of Knowledge and true Godlineſs; and fill me, O Lord, with the Spirit of thy holy Fear, that I may have Victory and Triumph againſt the Devil, the World, and the Fleſh, and at the laſt obtain the Gift of eternal Life, which thou haſt promiſed to all thoſe that ſincerely love and obey Thee, thro' Jeſus Chriſt our Lord. *Amen.*

A Prayer to be used at the same time, or shortly afterwards; containing a Profession of godly Sorrow for Sin, and of Resolutions of Obedience.

O Thou most gracious and merciful Father! who, in great Pity and Compassion to my poor Soul, hast given me this Opportunity of humbling myself before Thee; accept, I most earnestly intreat Thee, of my unfeigned Sorrow for all the Sins which I have committed against thy Divine Majesty; I must confess, it bears no Proportion to the Heinousness of my Offences, so weak and imperfect is it, that my Repentance itself needs to be repented of: O let the infinite Merits of my dear Redeemer supply all my Defects; and disdain not, I humbly beseech thee, for his dear Sake, to admit me into thy Favour, without which I am of all Creatures the most miserable. O deliver me from the Power and Dominion of my Sins, and give me Peace with thee. I humbly beg Leave at this time to renew the Vows

and

and Reſolutions I have often made, of loving and obeying thee; for which End I offer unto thy divine Majeſty my Soul and Body, and all that is mine; humbly beſeeching thee to take me into thy Cuſtody, that being in Safety under thy Protection, I, with all I have, may be for ever dedicated to thee, and thy Service.

It is not, O Lord, with any Confidence in my own Strength, that I preſume to give up myſelf to thy Obedience, for I am a weak and feeble Creature: But all my Hope, and all my Dependence is in thy Almighty Power and Goodneſs; and to that End, I humbly fly to thee for Help againſt the cruel Enemy of my Soul, who is daily lying in wait to devour me: I know thy Grace is ſufficient for me, and therefore in thee do I put my Truſt; for thou art my Hope and my Confidence, my Saviour and mighty Deliverer; O leave me not to myſelf, but let thy holy Spirit be always preſent with me, to defend me in all my Conflicts, to ſupport me under all my Weakneſſes and Infirmities; to inſtruct me in all difficult Caſes, and to guide and keep me in thoſe Paths that lead to everlaſting Life. And grant, O Lord, that I may never by any Sin or Impurity of mine, grieve thy Holy Spirit, nor cauſe him to

leave and forsake me, and abandon me to my own foolish and perverse Will: But give me Grace in all Things to follow his Guidance and Direction, and to devote myself entirely to a Life of Vertue and Religion; that denying all Ungodliness and worldly Lusts, and living soberly, righteously, and godly in this present World, I may not fail (whatever my Condition may be in this Life) of securing to myself an eternal Inheritance in those blessed Regions of everlasting Rest and Peace, where thou dwellest to all Eternity, and which thou hast reserved for them that truly love and fear thee, through the Merits of thy beloved Son Jesus Christ the Righteous. *Amen.*

'It may be convenient before you 'proceed any farther, to read and me- 'ditate on such Portion of Scripture as 'you find yourself most affected with, or 'to consider the Nature and Attributes 'of God, or the Fall and miserable State 'of Man, and his Redemption by Jesus 'Christ, or to meditate on such particu- 'lar Duties as you find yourself to have 'been defective in, or on the Rewards 'promised to Good Men, and on the 'Punishments denounced against the 'Wicked, as those Things are laid 'down

'down in the Holy Scriptures, which 'are our only infallible Guide; on which 'Occaſion, the Book, entituled, *The 'Chriſtian Inſtitutes*, or, *the ſincere Word 'of God*, will be very uſeful; it con- 'taining the whole Faith and Duty of 'a Chriſtian, digeſted under proper 'Heads, and delivered in the Words of 'Scripture, ſo that the Reader may find 'there together thoſe Scriptures which 'may concern any Article of Faith or 'particular Duty, together with the Scri- 'pture-Motives for the Practice thereof. 'After the devout Chriſtian has ſpent 'ſome little Time in Reading and Medi- 'tation as aforeſaid, he may uſe the fol- 'lowing Prayers.

A Prayer conſiſting of Petitions for the Vertues of a Chriſtian Life.

I.

MOST Merciful and gracious God, who of thy great Goodneſs didſt give thy Son Jeſus Chriſt to take upon him our Nature, and to humble himſelf to Death, even the Death of the Croſs;

I beſeech thee, by his infinite Condeſcenſion, by his perfect Obedience, and by his meritorious Sufferings; not only to pardon my paſt Sins, but to endue me with Power and Strength to reſiſt them for the time to come.

Repleniſh me with ſuch ſupernatural Gifts and Graces of thy Holy Spirit, as may enable me not only to act conformably to the Light of my own Mind, but may make me readily obey thy heavenly Motions, and conſtantly follow the Precepts of the holy Scriptures.

Give me a zealous Senſe of Piety towards thee, my great Lord and Sovereign, and a due Regard to all thy ſacred and divine Truths.

Let me reverence thy Word and Worſhip, and all Things and Perſons dedicated and devoted to thy peculiar Service.

Let me ſubmit to all the Afflictions thou ſhalt think fit to lay upon me, with Patience and with Meekneſs.

Let me truſt to thy Providence to ſupply me under all Dangers and Neceſſities.

And let me thankfully acknowledge thy Bounty for all thoſe good Things, which thou ſo freely haſt beſtowed upon me.

II.

Give me, O Lord, that *Divine Wiſdom* which propoſes the pleaſing thee, as the End and Aim of all my Actions; and which directs to all thoſe Means which thou haſt graciouſly eſtabliſhed for the working out my Salvation.

That my precious Time may not be employed in hunting after Trifles; that my natural Talents may not be buried and drowned in brutiſh Senſuality; that my Study may not be Vanity, nor my Labour Folly; but that framing a right Judgment in all Things, I may fix my Mind upon thoſe Pleaſures which are at thy Right Hand, which are permanent and durable.

And that the great Care and Buſineſs of my Life may be to obtain thy Favour, who art the Sovereign Good of my Soul, and who only canſt ſatisfy all my Deſires.

To this End, inure me to ſpiritual Objects by conſtant and fervent Prayer, by entertaining my Thoughts with pious Meditations, by reading and hearing thy holy Word with Reverence and Attention, and by frequently approaching thy Altar with Humility and Devotion.

And above all, let a conſtant *Fear* of offending thee my God, put me upon my

Guard, and make me watchful amidſt thoſe imminent Dangers and Temptations that ſurround me in this my Pilgrimage on Earth.

Thou, O Lord, who reſiſteſt the Proud, and giveſt Grace to the Lowly, endue me with true *Humility*, the Model of which thy only Son traced out for the Practice of the Faithful.

That I may have a juſt Senſe of all my Weakneſſes and Follies, and may readily ſubmit to the meaneſt Offices for the Welfare and Benefit of my Fellow-Chriſtians.

That I may reſtrain all immoderate Deſires of Honour, by doing nothing through Strife or Vain-Glory; and that I may never exalt myſelf upon the Account of any Advantage I enjoy of Body or Mind above others, by remembring that it is not the Effect of my Merit, but of thy infinite Goodneſs, and diſtinguiſhing Mercy.

Oh! deliver me from the Slavery and Dominion of Pride, which threw Angels from Heaven, and drove Man out of Paradiſe, which produces ſo much Evil and Torment where-ever it reſides, and which, above all, is ſo hateful in thy Sight.

III.

III.

Grant, O Lord, that I may *love* thee above all Things, who art infinitely Perfect in thy own Nature.

That I may deſire thee above all Things, who art full of Mercy and Compaſſion towards the Children of Men.

Who is there in Heaven but thee? And who upon Earth that I can deſire in Compariſon of thee? As the Hart thirſteth after the Water-Brooks, ſo let my Soul long after thee, O God.

Let the Allurements of the World, and the Enjoyments of Senſe, appear as trifling Entertainments, in Compariſon of the Pleaſure and Happineſs of ſerving thee, and doing Good.

Let the Difficulties and Dangers which I meet with in the way of my Duty, be ſo far from diſcouraging me, that they may excite my Zeal, increaſe my Reſolution, and ſerve only to make the Pleaſure of loving thee more intenſe and perfect.

Let the divine Flame of thy Love burn ſo bright in my Soul, that it may free my Mind from all vile Affections, and may influence all my Actions; ſo that I may carefully obſerve all thy holy Laws, and farther evidence its Certain-

ty, by diligently conſulting the temporal and ſpiritual Happineſs of my Neighbour.

O, let it ſuppreſs all the bitter Effects of Envy, that I may compaſſionate the Misfortunes of others, and rejoice in all good Things thou art pleaſed to beſtow upon them.

That I may be tender of my Neighbour's Reputation, and never expoſe it by raſh Cenſures, nor diminiſh it by the Relation of his real Infirmities.

That I may guard my Heart from ſecretly repining at his Proſperity, or triumphing in his Calamity.

That I may ſet a Watch upon the Door of my Lips; that I may ſpeak no Evil concerning him, nor utter any Words of Detraction.

That it may quiet and appeaſe the furious Boiling of Anger in my Mind, by making me patient and meek under all Provocations, by diſpoſing me to forgive Offence, and never to return any injurious Treatment.

That it may conquer worldly Sorrow, which worketh Death, by a comfortable Expectation of future Happineſs.

That it may expell Malice by doing Good; that it may ſtrengthen my Weakneſs, by Fortitude; cure my Deſpair,

ſpair, by Hope; my Liſtleſneſs, by ſpiritual Exerciſes; and reſtrain the Wandrings of my Mind towards unlawful Things, by making me ſtedfaſt and unmovable in the Work of the Lord.

IV.

Give me, O Lord, a ſober *Abſtinence*, that I may know how to abound, and how to want.

That my Appetites may be kept under ſtrict Government, ſince the Indulging of them by our firſt Parents brought Death into the World.

That they may always obſerve their due Bounds, by adminiſtring to the Neceſſities of Life, and never ſupport and encourage Luxury, which is boundleſs and infinite, which brings forth Scurrility and Immodeſty, which depreſſes the Soul, and renders it unapt for ſpiritual Enjoyments.

Make me ſo mindful of that ſtrict Account I muſt give of all my Actions, at the dreadful Tribunal-Seat, that it may mortify all Inclinations and Temptations to ſinful Pleaſures.

And ſtir me up to Zeal and Diligence in performing all thoſe Things which are acceptable in thy Sight.

This may be added with regard to the receiving the Sacrament.

In order to attain these blessed Ends, O Lord, I approach thy Holy Table, that I may grow in Grace, and may be enabled to imitate the suffering Vertues of the crucified Jesus.

Grant therefore, most merciful God, that the Receiving the Symbols of his Body and Blood, which I am now about to partake of, may by the Grace and Efficacy of his Spirit conform me to his Divine Image, and make me stedfast in serving thee, till thou takest me finally to enjoy thee, through Jesus Christ my blessed Saviour and Redeemer. *Amen.*

A Prayer for the whole State of Mankind.

ACcept, O Lord, of my Prayers and Intercessions, as a Testimony of my Charity, for the whole Race of Mankind.

Enlighten the dark Corners of the Earth with the bright Sunshine of thy glorious Gospel; and succeed the pious Designs of all those that endeavour the Propaga-

Propagation of the Kingdom of thy Son; that thy Way may be known upon Earth, and thy ſaving Health among all Nations.

Let thy continual Pity cleanſe and defend thy Church; and foraſmuch as it cannot continue in Safety without thy Succour, preſerve it evermore by thy Help and Goodneſs.

Endue the Governors and Paſtors of it with Courage and Reſolution to preſerve thoſe ſacred Rights thou haſt committed to their Truſt; with Zeal and Diligence in promoting ſolid and ſubſtantial Piety; and with a conſcientious Diſcharge of all the important Duties of their holy Function.

Let all ſecular Magiſtrates ſtudy to govern their People with Truth and Juſtice; and to preſerve them in Wealth, Peace, and Godlineſs.

Bleſs our Sovereign Lady the Queen, and all the Royal Family, with the Dew of thy heavenly Spirit; that they ever truſting in thy Goodneſs, protected by thy Power, and crowned with thy gracious and endleſs Favour, may continue before thee in Health, Peace, Joy, and Honour, a long and happy Life upon Earth, and after Death obtain everlaſting Life and Glory in the Kingdom of Heaven.

Let

Let War and Bloodſhed ceaſe among Chriſtian Princes, and give to all Nations Unity, Peace, and Concord.

Bleſs all the People of this Land with Health, Peace, and Plenty; and teach them to uſe ſuch thy Bleſſings with Sobriety, Gratitude, and Charity.

Make all Chriſtians ſincerely to practiſe the Religion they profeſs; and inſpire them with uniting Principles, and charitable Hearts; that they may love one another, and thereby convince the World they are thy Diſciples.

Be merciful to all my Friends, Relations, and Acquaintance; thoſe that are in Sin, convert them; thoſe that are in Grace, confirm and ſtrengthen them; thoſe that are in Adverſity, comfort and ſupport them; and thoſe that are in Proſperity, ſuffer them not to forget thee.

Forgive all my Enemies; make them eaſy and ready to be reconciled; and give them Repentance, and better Minds.

Be gracious to all that are in Affliction and Diſtreſs; that labour under the Streights of Poverty; that ſuffer Perſecution for the Teſtimony of a good Conſcience; that mourn under Captivity or Baniſhment, or any unjuſt Oppreſſion;

That

That are exerciſed with bodily Pains and Diſeaſes; that are ſolicited with ſtrong Temptations, or are dejected with Terrors and Troubles of Mind.

Pity and relieve their ſeveral Neceſſities; give them Patience under all their Sufferings, and in thy due Time deliver them according to thy great Mercy.

Aſſiſt thoſe that are at the Point of Death, and when their Strength fails, let not their Faith fail; even in Death enable them to truſt in thee. Grant this, O merciful God for the Merits of thy Son Jeſus Chriſt. *Amen.*

Shed thy particular Grace and Benediction upon all thoſe who are Partakers of the Holy Communion this Day in any Part of thy Church.

When this Interceſſion is uſed on Sacrament Days, this that follows may be added.

That they may perſevere in their holy Purpoſes and Reſolutions, and may conform themſelves to the Model of their crucified Saviour.

And may the Pattern of his Piety and Devotion, of his Humility and Charity, of his Meekneſs and patient Suffering, be ſo lively imprinted upon all our Minds, that we may tranſcribe his Example in our Lives and Converſations.

That

That thus commemorating his All-ſufficient Sacrifice upon Earth, we may receive the everlaſting Benefit of it in thy heavenly Kingdom, and bleſs and praiſe thee for it to all Eternity. *Amen.*

" We cannot better conclude our De-
" votions, if Time and Opportunity
" will permit, than by offering up our
" Praiſes and Thankſgivings for all thoſe
" Mercies and Bleſſings God hath be-
" ſtowed upon us in the whole Courſe of
" our Life; particularly for his ineſti-
" mable Love in the Redemption of
" the World by our Lord Jeſus Chriſt;
" and what Heart, that is warm with a
" true Senſe of what his Saviour has
" done and ſuffered for him, can re-
" fuſe the humble Tribute of a moſt
" grateful Acknowledgment?

A Thankſgiving for God's Mercies Temporal and Spiritual.

PRAISE the Lord, O my Soul, and all that is within me, praiſe his Holy Name. Praiſe the Lord, O my Soul, and forget not his Benefits.

Thou, O Lord, art alone infinite in all Excellencies and Perfections, and therefore

therefore, Thou only art the eternal Object of Adorations and Praiſes of all thy Creatures.

I deſire to praiſe and worſhip Thee with all the heavenly Hoſt, ſaying, Holy, Holy, Holy, Lord God of Heaven and Earth, Thou haſt created all Things, and for thy Pleaſure they are and were created.

All Praiſe and Thankſgiving be rendred unto thee, for making me after thine own Image and Likeneſs, capable of loving thee, and enjoying thee eternally.

I bleſs thee for the Light of my Reaſon, and all other Endowments and Faculties of Soul and Body: I bleſs thee for preſerving me from innumerable Accidents and Dangers, thro' the whole Courſe of my Life; for all my known and unobſerved Deliverances, and for the Guard thy holy Angels have kept over me.

I bleſs thee for the Advantages of a pious Education, and for ſeaſoning my tender Mind with early Notices of Vertue and Religion.

I bleſs thee for recovering me to a Senſe of my Duty, when I fooliſhly ſtrayed from the Fountain of all Happineſs; and for thy unwearied Patience towards me, after ſo many, and ſo great Provocations.

I bleſs thee for all the Comforts and Accommodations of Life, which thou haſt beſtowed upon me, whereby my Pilgrimage in this World has been ſoftned and ſupported.

And I adore thy wiſe Providence in all thoſe Afflictions and Diſappointments, with which thou haſt thought fit to exerciſe me, and which have brought me to that Senſe of Thee, and of myſelf, which, 'tis likely, nothing elſe would have done.

By thee have I been holden up ever ſince I was born; my Praiſe ſhall be continually of Thee.

Above all, I praiſe and magnify thy holy Name for thy inexpreſſible Love to loſt Man, for ſending thy Son into the World to redeem us from a State of Sin and Miſery, by ſuffering for us, and dying in our ſtead, that we might be Partakers of the Divine Nature, and receive the Promiſes of eternal Life;

And for his inſtituting and ordaining holy Myſteries as Pledges of his Love, and for a continual Remembrance of his Death, to our great and endleſs Comfort.

As long as I live will I praiſe thee for theſe Wonders thou haſt done for the Children of Men; as long as I have any Being I will ſhew forth thy noble Acts.

I

I bleſs thee for the Advantages of thy Divine Revelations; that thou haſt not abandoned me to the dim Light of my own Reaſon, but haſt given me thy holy Scriptures to inſtruct me in what is neceſſary for me to believe and practiſe, in order to my eternal Salvation.

I praiſe thee for delivering me from Temptations too ſtrong for me, and for ſupporting me under many others I have ſtruggled with and overcome.

For the Aſſiſtance and Direction, and Comforts of thy Holy Spirit; for thy preventing and reſtraining Grace;

For ſubduing my Underſtanding and Affections to the Obedience of Faith and Godlineſs:

For inſpiring me with good Thoughts, and kindling pious Deſires in my Soul, and for aſſiſting me in all the Methods of procuring eternal Happineſs.

For theſe and all other thy Mercies and Favours, which are more than can be numbered; Bleſſing and Honour, Thankſgiving and Praiſe be given unto thee, O moſt adorable Deity, Father, Son, and Holy Ghoſt, by me and by all Angels, by all Men and by all Creatures for ever and ever. *Amen.*

A Concluding Prayer.

BLeſſed be thy Name, O Lord, for the Opportunity thou haſt this Day vouchſafed me of humbling myſelf before thee. Pardon, I beſeech thee, all my Failings and Defects at this Time, the Wandrings of my Prayers, the Coldneſs of my Affections, and the Diſproportion of my Repentance to the Heinouſneſs of thoſe Sins which I have committed. O let the Mercies of my Saviour ſupply what is wanting in me, and do thou accept of my imperfect Services, for his Sake. *Amen.*

'We ſhall not here add any more 'Prayers; nevertheleſs, the devout Chri-'ſtian will, as he has time, uſe ſuch other 'as he finds ſuitable to his particular 'Condition, or Relation; which he will 'not be at a loſs for, if he conſults the 'Table of this Book, or the Table of 'Collects of the Common Prayer, which 'he will find at the End of the firſt 'Part.

AN OFFICE FOR THE SICK.

A Prayer at the Beginning of any Sickneſs, which may be alſo uſed during its Continuance.

O Almighty God and merciful Father, whoſe never-failing Providence ordereth all Things both in Heaven and Earth: I deſire, with the profoundeſt Reverence, to humble myſelf before thee, acknowledging that thou even in thy ſevereſt Diſpenſations haſt kind Intentions, and gracious Deſigns

towards us; behold me thy poor Servant, upon whom thou haſt been pleaſed to lay thy afflicting Hand; ſanctify, I beſeech thee, this thy Fatherly Correction to me, and grant that I may receive it with all the Patience and Submiſſion of a dutiful Child. Suffer me not, O Lord, to murmur or repine under any Diſpenſations of thy Providence; but let all that is afflictive to me, be a Means to wean me from the World; to bring me nearer to thyſelf; and to purge away all that Droſs and Defilement which my Soul has contracted in this ſinful Life. I know, O Lord, that thy Judgments are right, and that thou of thy Goodneſs haſt cauſed me to be troubled: O give me ſuch a Meaſure of Grace and Patience, as may enable me chearfully and willingly to ſubmit my Will to thine.

I acknowledge, O Lord, that I have juſtly deſerved to be very ſeverely dealt with by thee; for, notwithſtanding all the gentle Methods which thou haſt uſed towards me, I have not loved thee as I ought to do; but in the Days of Health and Proſperity have forgotten thee, my God, and turned aſide after Vanity and Folly; but, O merciful Father, let not my Sins provoke thee to turn away thy Face from me thy Servant, now ſeeking unto thee, in this Time of my Trouble;

ſhut

ſhut not up the Bowels of thy tender Compaſſions from me, but for the Merits and Interceſſion of thy beloved Son, pardon all my Sins, the proper Cauſes of all my Sorrows, and vouchſafe, I beſeech thee, for his Sake, to be reconciled unto me. O ſuffer me not to ſink under the heavy Load and Burden of my Tranſgreſſions, but ſtretch forth thy helping Hand to ſave and deliver me; and ſay unto my Soul, I am thy Salvation.

O Lord, ſupport me under all my Pain, Weakneſſes, and Infirmities; ſtrengthen my Faith, enlarge my Hopes, increaſe my Charity, and perfect my Repentance. Make thou my Bed in my Sickneſs, and lay not more upon me, than thou wilt enable me to bear; give a Bleſſing to the Means that ſhall be uſed for my Recovery, and, if it be thy good Pleaſure, reſtore me to my former Health, that I may lead the Reſidue of my Life in thy Fear, and to thy Glory: But if thou haſt determined that this Sickneſs ſhall be unto Death; grant, O merciful Father, that the more the outward Man decayeth, ſo much the more I may find the inner Man ſtrengthened and renewed with thy Grace and Holy Spirit. O give me Grace ſo to take thy Viſitation, that after this painful Life ended,

I may dwell with thee in Life everlasting, through the Merits and Mediation of Jesus Christ, my dear and only Saviour. *Amen.*

A short Prayer to be used by a sick Person every Time he takes any Physick.

O Lord, without whom all our Endeavours are but vain, give thy Blessing to the Means now used for my Recovery, and (if it be thy Blessed Will) make them so effectual for that End, that I may live and be an Instrument of thy Glory, and better prepared for the Coming of my dear Lord. *Amen.*

Prayers for Repentance in Sickness.

I.

Righteous art thou, O God, in all those Pains and Sorrows which thou hast brought upon me; I receive my Sickness, as the Chastisement of a Sinner, and am willing to bear Chastisement for my Sins, that

that I may thereby be reclaimed from them.

But, O Lord, correct me not in thine Anger, leſt thou bring me to nothing; judge me not according as my Sins have deſerved, but as my Weakneſs can bear, and as thy Compaſſions are wont to mitigate thy Judgments. And, Oh! let my Sickneſs work in me a true Repentance, and prove a happy Means to reclaim me perfectly from all the Sins which I have formerly committed, not to occaſion my committing more; and to conferr that Reſt and Peace upon my Soul, which is now denied to my Body. All which I humbly beg for our dear Lord and Saviour Jeſus Chriſt's Sake. *Amen.*

II.

Thou ſmiteſt me, O gracious Lord, that thou may'ſt cure me; and puniſheſt me, that thou may'ſt amend and reclaim me. My Sins juſtly deſerved theſe Sorrows; and I know aſſuredly, thou wilt bring infinitely worſe upon me, unleſs I prevent the ſame by a timely and true Repentance.

Help me therefore, O my God, to ſearch out my Sins, and to diſcover every accurſed Thing; and when I ſee them, let me entirely renounce them all. Let thy Love cauſe me to hate every

evil Way, and make my Reſolutions againſt Sin honeſt and ſincere, and my Care to fulfill the ſame vigilant and patient. If thou ſhalt be pleaſed to continue me any longer in this World, grant that all the Remainder of my Days may be one continued Courſe of reforming my paſt Errors, and of devoting myſelf entirely to thy Service.

Lord, cure my Folly by this my Miſery, and teach me, by the Loſs of my bodily Eaſe, to purchaſe the Bleſſing of true Repentance, and the comfortable Hopes of thy merciful Acceptance thereof, through the Merits of our dear Lord and Saviour Jeſus Chriſt. *Amen.*

" To make his Confeſſions, and other " Acts of Repentance with great Sure- " neſs and Satisfaction to himſelf, the " ſick Perſon muſt firſt make a Diſcovery " of his Sins, by examining himſelf, and " trying his Ways by God's Command- " ments, and enquiring into the State " of his Soul, to ſee whether he is al- " ready ſafe within the Terms of Par- " don, or what he wants to make him " ſo. This is a Work for all Men at all " Times, who would live with Safety " or die with Peace; but eſpecially for " ſick and dying Perſons, who not only " ought, but alſo more commonly are

" wor

" wont to make it their earneſt Deſire
" and Care; and in their Performance
" of this important Duty, they will find
" Aſſiſtance in the Office of Humilia-
" tion.

A Prayer for Truſt in God in Sickneſs.

O Almighty God, our only Help in Time of Trouble, look with Pity and Compaſſion upon me, thy poor Servant, now under thy afflicting Hand. Be thou my Stay and Confidence under all my Sorrows and Afflictions, and ſuffer me not to ſink under the Weight of them, through any Dejection, or Faintneſs of Spirit.

Give me ſuch an entire Truſt and Confidence in thy Mercy, through the Merits of my dear Redeemer, that I may caſt all my Care upon thee, and with Chearfulneſs commit myſelf into thy Hands, aſſuredly believing that all Things ſhall work together for good to them that love thee: And, O Lord, grant that I may be found ſuch an one, as through thy great Mercy, may be entituled to

the Benefit of thy gracious Promiſes. Make me willing and ready to yield to thy Wiſdom, and to preferr thy Will before my own; to be contented to bear what thou pleaſeſt, and to be eaſed of my Burden in thy Time, which is always beſt. But, O Lord, however thou art pleaſed to deal with my Body; yet ſpare my Soul, I beſeech thee, and deliver it from the bitter Pains of eternal Death. O take me not out of this World, till thou art reconciled unto me, and haſt fitted me in ſome Meaſure for thy heavenly Kingdom. Grant, O Lord, that whether I live, I may live unto thee, or whether I die, I may die unto thee; ſo that living and dying I may be thine, through Jeſus Chriſt my ever bleſſed Saviour and Redeemer. *Amen.*

Prayers of ſick or dying Perſons, for truſting God with their Wives and Children.

O Lord, if thou ſeeſt fit to call me to thyſelf, by this Sickneſs; let my dear Wife and Children, and all who (under thee) depend on me, betake themſelves to thee. I humbly beg Leave to commend

mend them to thy Mercy; for I know thou art the Helper of the Friendleſs, the Father of the Fatherleſs, and the Husband of the Widow; and therefore my Heart is at Eaſe, when I conſider that I leave them in thy Hands, where they are infinitely ſafer, and will be infinitely happier, than ever they could be in mine, or in any other, but in thine. And I beg that they may ever have thy good Providence for their Support and Stay in this World, and thy Peace and Love in that which is to come. *Amen.*

II.

When I am gone, O my dear God, let not thoſe I leave behind me, be deſtitute of thy Care; but, as thou art their Father, be thou graciouſly pleaſed to provide for all their Wants, and protect them from all Wrongs. Supply to them, by thy kind Providence, whatever they ſhall want of outward Helps.

Enable them, O Lord, evermore to place their Love and Delight in thee, to fix their Truſt and Confidence in thy Mercy, and to ſubmit to all thy Diſpenſations concerning them; for then I know that though they ſhould have none to counſel them, where they are unskilful, nor to right them, where they may be

wrong'd; yet thy Spirit will be their Guide, and thy Bleſſing will make up all. Oh! that thy Will and Honour may always be their Care, that ſo their Needs and Welfare may be always thine: Keep them from doing any Thing that may forfeit thy Fatherly Care and good Providence, and train them up, good Lord, ſtedfaſtly in thy Fear; that being preſerved from all the Evils and Temptations of this World, they may at laſt be brought in Safety to the unſpeakable Joys of that which is far better, even the Fruition of thy bleſſed Self, for the Sake of thy dear Son Jeſus Chriſt our Lord. *Amen.*

A Prayer under the Continuance of Sickneſs.

O Merciful and Righteous God, the Sovereign Lord of Life and Death, our only Help in time of Trouble; I thy poor Creature lying upon the Bed of Sickneſs, fly unto Thee for Succour. I deſire, O Lord, humbly to accept of this thy Viſitation, and moſt earneſtly beſeech thee to enable me to bear it with ſuch Patience and Submiſſion, as becomes

becomes a Creature and a Sinner: And, O moſt merciful Father, who deſigneſt not the Ruin, but the Amendment of thoſe whom thou ſcourgeſt; I beſeech thee, to ſanctify all my Afflictions to me; and grant that this Sickneſs of my Body may be a Means of Health to my Soul, and inſpiring me with Reſolutions never more to depart from thee.

To that End, O Lord, make me diligent in Searching my Heart; and, O do thou enable me to diſcover every thing hateful in thy Sight; and, on my true and ſincere Repentance, I beſeech thee, remove thine Anger from me. Heal my Soul, O Lord, which has greatly ſinned againſt thee; and then, (if it be thy bleſſed Will) heal my Body alſo. Reſtore the Voice of Joy and Health unto my Dwelling, that I may live to praiſe thee, and be an Inſtrument of thy Glory, by doing Good in my Generation. But if, in thy great Wiſdom, thou haſt otherwiſe determined, and ſeeeſt it beſt to take me out of this World; Oh! fit and prepare me for that Hour, and deliver me not, I beſeech thee, into the bitter Pains of eternal Death. Thou knoweſt the Secrets of my Heart, O ſhut not up thy merciful Ears to my Prayers; but hear me, O Lord, moſt Holy; O God, moſt

Mighty; O holy and merciful Saviour, Thou moſt worthy Judge eternal, ſuffer me not, at my laſt Hour, for any Pains of Death, to fall from Thee. And, O thou tender and compaſſionate Lover of Souls, I moſt earneſtly beſeech thee, that when the Time appointed for my great Change ſhall come, thou wilt have Mercy on me and deliver me, and ſtrengthen me in my Conflict; that thou wilt ſupport me in my dying Agonies, and defend me from the Enemy, and from his Terrors, and ſhew me one Glympſe of the Light of thy Countenance; that I may know, and be aſſured, that thou art perfectly at Peace with me; and that thou wilt receive me into the bleſſed Company of Saints and Angels in thy heavenly Habitation, thro' Jeſus Chriſt. *Amen.*

A Prayer for a Perſon under any grievous Pains.

O God, our Refuge and Strength, who art a preſent Help in time of Trouble; O look graciouſly upon me, I moſt earneſtly beſeech thee; and (if it be thy bleſſed Will) ſend me Eaſe and Comfort

Comfort in this time of my Diſtreſs. I acknowledge, O Lord, the Juſtice of thy Dealings towards me. I confeſs, that I have deſerved much greater Pains than I now feel; O let me then never murmur, or repine under any Affliction thou ſeeſt fit to lay upon me. Give me a meek and quiet Submiſſion to thy Will, that I may wait with Patience till thou ſeeſt fit to deliver me. Suffer not the Extremity of my Pains to tranſport me into any raſh or unbecoming Expreſſions, or cauſe me to entertain a hard Thought of thy Providence; but whatever Evils or Sorrows I may feel, let me ſtill love thee, and believe thee to be a kind and merciful Father, even whilſt thou art ſmiting and correcting me.

And, O bleſſed Lord, that I may be enabled ſo to do, be pleaſed, in thy great Mercy, to ſtrengthen and ſupport me with the Conſolations of thy Holy Spirit, and lay not more upon me than thou wilt enable me to bear. I know thou art able to deliver me, and therefore in Thee do I put my Truſt. Sanctify this Affliction to me, that it may produce in me the Fruits of a true and ſincere Repentance.

O Lord, hear me; O Lord, help me, for thy Mercies Sake in Jeſus Chriſt our Lord. *Amen. Amen.*

A Prayer for an holy and happy Death.

O Eternal and Holy Jeſus! who by thy Death haſt overcome Death, and by thy Paſſion haſt taken out its Sting, and made it an Entrance into everlaſting Life; help me ſo to order my Converſation in the World, ſo to govern my Spirit, and to lead my Life, that I may die with Comfort and Safety. Let not any Death be in any Senſe unprovided, nor untimely. Grant that in the time of my Sickneſs, I may not be left without the Aſſiſtance of a ſpiritual Guide, nor be deſtitute of the Comfort of Receiving the bleſſed Sacrament. Let me finiſh my Courſe with Patience, and Reſignation of my own Will and Deſires, with a firm Faith, and a well grounded Hope, with a true and ſincere Repentance, and great Degrees of Love towards Thee, my God, and Charity to all the World: And whenever it ſhall pleaſe thee to call me out of this vain and wicked World, grant that I may die the Death of the Righteous; having firſt diſcharged all my Obligations

ligations of Juſtice, leaving none miſerable and unprovided in my Departure. And, when the appointed Time of my Change comes, grant, O Lord, that I may receive it not as a Curſe, but a Deliverance, as a Reſt from all my Labours, without Trouble, and without Sin. O remember not againſt me my manifold Follies; but let them all be done away, by thy Mercy, and my bleſſed Saviour's Merits.

Support me, O good God, in my laſt Agonies, and as my Strength decays, let my Pains wear off; and when my Strength fails, let not my Faith fail; even in Death, enable me to truſt in Thee.

Deliver me from all violent Diſorders of a troubled Fancy, and defend me againſt all Deluſions of my ghoſtly Enemy: O let him not be able to diſturb or terrify me, or any way prevail againſt me. And when my Death approaches, give thy Holy Angels Charge to ſtand about me, to guard and receive my poor Soul at my Departure, and to conduct and carry it to the bleſſed Regions of Reſt and Peace, there to wait for thy Coming, and then to partake of the Glories of thy Kingdom, O Eternal and Holy Jeſus. *Amen.*

A Prayer to be uſed by a ſick Perſon, when he finds any Abatement of his Diſtemper.

O Father of Mercies, and God of all Comfort; who haſt vouchſafed to grant me ſome Eaſe, and to abate the Fury of my preſent Diſtemper; accept, I humbly pray thee, of my unfeigned Thanks for this, and all thy other Mercies beſtowed upon me.

Bleſſed be thy Goodneſs, O Lord, that I have Strength to praiſe thee; that my Senſes and Underſtanding are preſerved entire; and though I am brought very low, I am not without Hopes, that thou wilt yet raiſe me up. Oh! perfect (if it be thy bleſſed Will) what thou haſt begun in me; and forſake not, I beſeech thee, the Works of thy own Hands. Repair all the Decays in my outward Man, and let my Mind be alſo endued with greater Strength and Abilities to do thee Service, and with ſtronger Deſires and Reſolutions of loving and obeying thee.

Viſit

Visit me, O Lord, with thy heavenly Consolations; fill me with comfortable Thoughts of thy Love, and of that tender compassionate Care which our Lord Jesus takes of all his afflicted Servants. Give me still a more perfect Submission to thy Will, that without any Murmuring or Repining I may wait upon thee, till thou seest fit to finish my Recovery: And as my Strength increases, so let my Resolutions grow stronger, of serving thee faithfully all the Remainder of my Life; for which End, I implore the Assistance of thy Holy Spirit, through Jesus Christ; to whom, with thee, O Father, and the ever blessed Spirit, be all Honour, Glory, Love, Service, and Obedience, by me and all thy Creatures for evermore. *Amen.*

Prayers to be uſed by one, or more, in a Family, in the Preſence of a ſick Perſon; any of which may be alſo uſed by a Perſon in private, in behalf of ſick Friends; and may be added to the Morning and Evening Prayers in a Family.

When theſe Prayers are uſed by one Perſon only, he muſt uſe I *inſtead of* We. *The Words* Him, He, His, *are printed in a different Character, that if the ſick Perſon be of the other Sex,* Him *and* His, *may be more readily changed for* Her; He *for* She.

O Almighty God, the Help of all that put their Truſt in thee, the Relief of the Needy, the Sovereign Good of all Mankind; hear the Prayers we now offer unto thy Divine Majeſty, in the Behalf of thy Servant now lying upon the Bed of Sickneſs. Look upon *him*, we pray thee, with thy tendereſt Pity and Compaſſion, and be thou gracious and favourable unto *him*, according to the Neceſſity of *his* Caſe, and according to the Multitude of thy tender Mercies in Chriſt Jeſus.

In

In Submiſſion to thy moſt wiſe Diſpoſal of Things, we beſeech thee to abate *his* Diſtemper, to eaſe *his* Pains, and reſtore *him*, in thy due Time, to *his* former Health and Strength, that *he* may have a longer Time to work out *his* Salvation, and be more uſeful in *his* Station, and do more Good in *his* Generation: But, however thou ſhalt be pleaſed to deal with *him*, as to the Concerns of *his* Body; yet, O Lord, let *his* Soul be ever precious in thy Sight; waſh and cleanſe it, we beſeech thee, in the Blood of thy dear Son, that it may be delivered from all the Defilements it hath contracted in this ſinful Life, and be preſented pure and ſpotleſs before the Throne of Grace.

Oh! give *him* a right Diſcerning of the Things which belong to *his* Peace, and let them never be hid from *his* Eyes.

Enable *him* to finiſh the great Work *he* has to do; give *him* a true and unfeigned Repentance of all *his* Sins, and a firm Reliance on thy gracious Promiſes; and grant that *he* may find that Peace of God, which paſſes all Underſtanding.

Fit *him*, O Lord, for living and dying, and for whatever, in thy wiſe and righteous Providence, thou haſt deſigned

for

for *him*: And, if thou haſt determined, that this Sickneſs ſhall be a Sickneſs unto Death, and this Viſitation *his* laſt Viſitation, prepare *him*, O merciful God, by thy Grace, for thy bleſſed Self, and grant *him* a ſafe and comfortable Paſſage out of this World, to that which is infinitely better, through the Merits and Mediation of thy bleſſed Son, our only Saviour Jeſus Chriſt. *Amen.*

O God, the Father of Heaven,
Have Mercy upon *him*,
Keep and defend *him*.
O God the Son, Redeemer of the World,
Have Mercy upon *him*,
Save *him*, and deliver *him*.
O God the Holy Ghoſt, proceeding from the Father and the Son,
Have Mercy upon *him*,
Strengthen and comfort *him*.
O holy, bleſſed, and glorious Trinity,
Have Mercy upon *him*.

Remember not, Lord, *his* Offences, nor call to Mind the Offences of *his* Fore-Fathers; but ſpare *him*, good Lord, ſpare this thy Servant, whom thou haſt redeemed with thy moſt precious Blood, and be not angry with *him* for ever.

Spare him, *good Lord*.

From

From thy Wrath and heavy Indignation; from the Fear of Death; from the Guilt and Burden of *his* Sins; and from the dreadful Sentence of the laſt Judgment,

Good Lord, deliver him.

From the Sting and Terrors of Conſcience; from Diſtruſt or Deſpair; from Anguiſh or Agony, that may any way withdraw *his* Mind from thee,

Good Lord, deliver him.

From the bitter Pangs of eternal Death; from the Powers of Darkneſs; and from the Illuſions and Aſſaults of our ghoſtly Enemy,

Good Lord, deliver him.

By thy manifold and great Mercies; by the manifold and great Merits of Jeſus Chriſt thy Son; by his Agony and bloody Sweat; by his ſtrong Crying and Tears; by his bitter Croſs and Paſſion; by his glorious Reſurrection and Aſcenſion; by his effectual and moſt acceptable Interceſſion; and by the Graces and Comforts of thy Holy Spirit,

Good Lord, deliver him.

In the Time of Extremity; in *his* laſt and greateſt Need; in the Hour of Death, and in the Day of Judgment,

Good Lord, deliver him.

We Sinners do beſeech thee to hear us, O Lord God; that it may pleaſe thee to aſſuage

aſſuage *his* Pains; and give *him* Patience to bear *his* Sickneſs; and when thou ſhalt call *him* Home, give *him* a quiet and joyful Departure:

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to make *him* Partaker of all thy Mercies and Promiſes in Chriſt Jeſus:

We beſeech thee to hear us, good Lord.

That it may pleaſe thee, after this Life, to beſtow upon *him* the State of Joy, Bliſs, and Happineſs, with all thy bleſſed Saints in thy heavenly Kingdom:

We beſeech thee to hear us, good Lord.

Son of God, we beſeech thee to hear us.

O Lamb of God that takeſt away the Sins of the World,

Grant him *thy Peace.*

O Lamb of God that takeſt away the Sins of the World,

Hear our Prayers, and have Mercy upon *him.*

III.

This is to be uſed, when there appears little Hopes of Recovery.

O Lord, raiſe up thy Power, and come among us, and with great Might ſuccour thy poor Servant now languiſhing under great Weakneſs of Body; look with an Eye of Mercy upon *him*, who, in Appearance, is now drawing near the Time of *his* Diſſolution:

ſolution: Perfect, O Lord, *his* Repentance, and make it effectual through the Blood of the ever bleſſed Jeſus; and for Chriſt's Sake, pardon all the Errors of *his* paſt Life, that *he* may come to *his* great Change without Guilt, and feel its near Approach without Fear and Terror. O give *him* a firm and well-grounded Aſſurance, that thou art fully reconciled unto *him*; and now *he* is entring into the Valley of the Shadow of Death, take Care of *him*, and carry *him* through that dark Paſſage into the bright Regions of eternal Bliſs: But whether thou ſeeſt fit to give *him* ſuch a Foretaſte of Happineſs; yet, O merciful God, take *him* not out of this World, before *he* is fitted and prepared; that when *he* goes to meet the Bridegroom, *he* may not find the Door to everlaſting Happineſs ſhut againſt *him*.

O Lord, with thee Nothing is impoſſible; if thou wilt, thou canſt even yet raiſe *him* up, and grant *him* a longer Continuance among us; but nevertheleſs, not our Will, but thine be done; we deſire to leave *him* in thy Hands, and commend *him* to thy Mercies, and to the Love and Compaſſion of the Bleſſed Jeſus. O Lord, hear *his* Prayers, and the Prayers of all *his* Friends for *him*; ſupport *him* in his dying Agonies; ſtrengthen

ſtrengthen *him* under all *his* Weakneſſes; viſit *him* with the ſtrong Conſolations of thy Holy Spirit, and receive *him* into the Bleſſed Society of Saints and Angels; there to love, praiſe, and adore thee for ever, through the Merits of thy beloved Son Jeſus Chriſt the Righteous. *Amen.*

Ejaculations for ſick and dying Perſons.

O Bleſſed Lord, who ſcourgeſt every Son whom thou receiveſt; let me not be weary of thy Correction.

Give me ſuch a perfect Submiſſion to thee, the Father of Spirits, that this Chaſtiſement may be for my Profit, and that I may thereby be made a Partaker of thy Holineſs.

I confeſs, O Lord, that I have deſerved much greater Puniſhments, than I now feel.

O make me chearfully and thankfully to bear my preſent Pains; chaſten me, as thou ſeeſt fitting; do with me what thou pleaſeſt here, ſo I may not be condemned with the World hereafter.

O

O Chriſt, who firſt ſufferedſt many and grievous Things, and then enteredſt into thy Glory; make me ſo to ſuffer with thee, that I may alſo be glorified with thee.

O Lord God moſt Holy, O Lord moſt Mighty, O Holy and moſt Merciful Saviour, deliver me not, I beſeech thee, into the bitter Pains of eternal Death.

O caſt not off the Bowels of thy tendereſt Compaſſions, but even as a Father pityeth his own Children, ſo be thou merciful unto me thy ſinful, but repenting Servant.

O bleſſed High-Prieſt, who art able to ſave to the uttermoſt them who come unto God by thee; ſave me, I beſeech thee, who have no Hope, but in thy Merits and Interceſſion.

Suffer not, O my Redeemer, my Soul, which thou haſt purchaſed with the invaluable Price of thy own Blood, to periſh; but ſay unto me, I am thy Salvation.

O dear Jeſus, who humbledſt thyſelf even to the Death of the Croſs for me, let that precious Death of thine ſweeten all the Bitterneſs of mine.

I believe that thou ſhalt come to be my Judge.

I pray thee, therefore, help thy Servant, whom thou haſt redeemed with thy moſt precious Blood.

Make me to be numbered with thy Saints in Glory everlasting.

O receive me into that Place of Rest, where all Tears shall be wiped from my Eyes; where there shall be no more Death, nor Sorrow, nor Crying, nor Pain.

O take me, where I shall for ever behold thy Face, and follow the Lamb, whithersoever he goeth.

Into thy Hands I commend my Spirit; for thou hast redeemed me, O Lord, thou God of Truth.

O Lord, in thee is my Trust; O cast not out my Soul.

O Lord, in thee have I trusted, let me never be confounded.

A Prayer for a sick Child.

O Father of Mercies, and God of all Comfort, our only Help in Time of Need; we fly unto thee for Succour, in behalf of this Child here lying under thy Hand, in great Weakness of Body.

Look graciously upon it, O Lord; ease it, we beseech thee, of its Pains, and pity it in Extremity.

We

We know, O Lord, that if thou wilt, thou canſt raiſe it up, and grant it a longer Continuance amongſt us.

O raiſe it up again (if it may pleaſe thee) to grow in Years and Stature, in Wiſdom, and thy Fear, and thereby to comfort its Parents, and to glorify thee.

We believe, O God, that thou knoweſt beſt what is fit for it and us, and that thou wilt do what is beſt for both: And, therefore, we humbly reſign its Life to thee, beſeeching thee to have Mercy on us.

But whether it live or die, let it be thine; and either preſerve it to be thy true and faithful Servant here on Earth, or take it to the Bleſſedneſs of thy Children in the Kingdom of Heaven, thro' the Merits of our Lord and Saviour Jeſus Chriſt. *Amen.*

A Thankſgiving after Recovery.

O Moſt mighty God and merciful Father, I thy unworthy Servant, whom thou haſt raiſed up from a dangerous Sickneſs, do now preſent myſelf before thee, acknowledging it to be owing to thy Goodneſs alone,

alone, that I am now alive, and have once more an Opportunity of offering up my Prayers and Praiſes at the Throne of Grace. Thou, O Lord, haſt chaſtened and corrected me, but haſt not given me over unto Death: Bleſſed therefore be that Divine Wiſdom, which ſaw this late Affliction ſeaſonable. Bleſſed be that tender Compaſſion, which in the midſt of Wrath remembred Mercy; which made all my Bed in my Sickneſs, paſſed by my Impatience and many Infirmities, and inclined a willing Ear unto my Supplications, when I cried unto thee in the time of my Diſtreſs: Bleſſed be the powerful Influences of that Grace, which diſpoſed my Heart to Conſideration and Repentance: But above all, bleſſed for ever be that Power and Goodneſs, which by ſparing me, when I had deſerved to be cut off, has now given me an Opportunity of rectifying the Errors of my paſt Life, and reforming whatſoever is amiſs in me.

O Lord, let not this Goodneſs of thine, nor my own ſerious Purpoſes of better Obedience, ever ſlip out of my Mind, but preſerve in me a conſtant tender Senſe of the great Obligations I lie under, of ſerving thee faithfully all my Days; make me every Day more and more zealous in promoting thy Glory,

Glory, and the Good of my Brethren; in ſtudying to pleaſe thee better than ever I have yet done; and in devoting the Remainder of that Life, which thou haſt given me, to the Service of thee, my gracious Benefactor.

I humbly offer and preſent unto thee my Soul and Body, which thou haſt ſo mercifully preſerved, beſeeching thee to take them into thy Cuſtody. O let not the Return of my Health be accompanied with a Return to my former Sins and Follies; but let the Experience I have had, how little any thing will profit in the time of Trouble, beſides a good Conſcience, ſo effectually convince me of the Neceſſity of a good Life; ſo powerfully perſuade me to the Practice of Religion; that I may make it the great Study and Endeavour, the conſtant Buſineſs and Employment of my whole Life, to love, adore, and ſerve thee, and in all Things to become ſuch as thou would'ſt have me to be.

But, O Lord, foraſmuch as without thee I am not able to pleaſe thee, mercifully grant unto me ſuch a Meaſure of thy Grace, as may enable me to amend whatever has been amiſs in the Temper and Diſpoſition of my Mind, or in any of the Actions of my Life. Oh!

let me never more be led away by the deceitful Promiſes of the World, the Fleſh, or the Devil; but grant, O my God, that my Hopes and Affections may be unalterably fixed upon that eternal and unchangeable Happineſs, which thou haſt prepared for them that love thee. Let the Thoughts and Expectations of Death and Judgment be ſo conſtantly, ſo powerfully preſent to my Soul, as effectually to work upon my Mind, and to bring forth in me the Fruits of a holy and religious Life. Let the Pains and Troubles I have lately felt, inſpire me with a tender Pity and Compaſſion for the Miſeries and Calamities of others, and make me ready upon all Occaſions, to contribute what I can, to the Wants and Neceſſities of my Brethren: And, oh! let thoſe Talents, which thou haſt afreſh committed to my Truſt, be ſo faithfully improved for thy Glory, the Good of others, and the Benefit of my own Soul, that whenever thou ſhalt call me to give an Account of my Stewardſhip, I may not be condemned, as an unprofitable Servant, but may be found ſuch an one, as thou ſhalt then pronounce faithful, and bid to enter into the Joy of my Lord.

Grant

Grant this, O merciful Father, thro' the Merits, and for the Sake of thy dear Son Jeſus Chriſt our Lord; to whom, with thee, and the ever bleſſed Spirit, be aſcribed, as is moſt due, by me, and every Creature, all Honour, Glory, Power, Dominion, Thankſgiving, and Praiſe, throughout all Ages. *Amen.*

AN OFFICE FOR Women with Child.

A Prayer to be frequently uſed by a Woman with Child.

O God, who art the Author of our Being, the Fountain of Life, and of all Bleſſings ſpiritual and temporal; thou art great, and doſt wondrous Things, thou art God alone; I adore thy glorious Majeſty, which has begun an excellent Work in me, which no Eye but thine ſees, and no Hand but thy Almighty Power can finiſh.

B

Be pleaſed, I beſeech thee, in thy great Goodneſs, to perfect and complete that which thou haſt now begun in me; give it its due Shapes, and full Growth, and preſerve me from all Frights, or evil Accidents, which may cauſe me to miſcarry.

And bleſs it, O God, in Mind, as well as in Body; endue it with an Underſtanding capable to know thee, with a Heart ſtrongly bent to fear thee, and with all thoſe holy and good Diſpoſitions, that may make it always amiable in thy Sight. Oh! ſanctify it, I beſeech thee, from the Womb, and receive and reckon it for thy Child, as ſoon as it is mine; lent to me for my Comfort, but created and reſerved by thee for thy Service and Glory.

O Lord, I humbly commit both myſelf and this Babe, which is conceived in me, to thy Mercy and Goodneſs: Strengthen and enable me, I beſeech thee, to go through all the Pains and Uneaſineſs of Child-bearing, with Patience and Submiſſion to thy Will; conſidering, that they are the juſt Puniſhment of Sin: Give me an humble Truſt and Dependence on thy Fatherly Care and good Providence, and make me, in thy good Time, a joyful Mother of a hopeful Child, which may live to be an

Inſtrument of thy Glory, by ſerving thee faithfully, and doing Good in its Generation, and then be received into thy everlaſting Kingdom, through Jeſus Chriſt our Lord, and only Saviour. *Amen.*

A Prayer when the Time of Travail draws near.

O God, the Help of all that put their Truſt in thee; the Support of the Weak, and the Relief of the Needy; look with Pity upon me thy poor Servant, who, in my beſt Eſtate, am but a weak and helpleſs Creature, and much more in the Condition I am now in, which is attended with many Pains and Uneaſineſſes; under which, Nothing but thy Power is able to ſupport me.

O Lord, in thee is my Truſt, who I know art able and willing to help me; I repoſe myſelf, therefore, under the Care and Protection of thy Fatherly Goodneſs, deſiring to reſt upon thee alone for my Support, who art the Rock of Ages, and the Strength of all that put their Truſt in thee. Oh! let me not be diſquieted

diſquieted with the Fear of any Evil, ſince none can happen unto me, without thy Leave; nor be frighted with the Approach of any Pains; but give me Grace patiently to reſign myſelf to thy Bleſſed Will in all Things, who knoweſt what is beſt for me, and who, I truſt, wilt not lay upon me more than thou wilt enable me to bear.

O Lord, be thou graciouſly pleaſed to proportion thy Strength to my Weakneſs; and when Pains and Sorrows have taken hold on me, leave me not under them, I beſeech thee, but ſave and deliver me for thy Mercies Sake: And, as I have hitherto experienced thy Fatherly Goodneſs in every State and Condition of my Life; ſo let me ſtill find the Continuance of it, to carry me through all the Troubles and Uneaſineſſes of this Life, and more particularly to enable me to go through the Time of my Travail, which is now drawing near at Hand.

O Lord, pardon thoſe Sins, that have made me unworthy of thy Care, and deal not with me as I have deſerved, but according to thy Mercy, and the Merits of thy dear Son Jeſus Chriſt the Righteous; to whom with thee, O Father, and the bleſſed Spirit, be all Honour, Glory, Power, Thankſgiving, and Praiſe, both now and for evermore. *Amen.*

Ejaculations to be uſed by a Woman during the Time of her Labour.

SAVE, Lord, and hear me, O King of Heaven, now I call upon thee in this Time of my Trouble.

Be not thou far from me, O Lord; thou art my Succour, haſte thee to help me.

Oh! remember not my Sins and Offences; but according to thy Mercy, think thou upon me, O Lord, for thy Goodneſs.

The Sorrows of my Heart are enlarged; Oh! bring thou me out of my Troubles.

Look upon my Adverſity and Miſery, and forgive me all my Sins; that I may ſhew the Voice of Thankſgiving, and tell of all thy wondrous Works.

O hide not thou thy Face from me; nor caſt thy Servant away in Diſpleaſure.

Thou haſt been my Succour; leave me not, neither forſake me, O God of my Salvation.

Hear me, O Lord, for thy loving Kindneſs is comfortable; turn thee unto me,

me, according to the Multitude of thy Mercies.

Thou art my Helper and Redeemer, make no long tarrying, O my God, nor ſuffer me to ſink under the Burden of my Pains.

O my Soul, wait thou ſtill upon God; for my Hope is in him.

In God is my Health and my Glory, the Rock of my Might; and in God is my Truſt.

Oh! be thou my Help in this Time of my Trouble; for without thee, vain is the Help of Man.

Oh! look upon me, and be merciful unto me, as thou uſeſt to be unto thoſe that love thy Name.

O Lord, let it be thy Pleaſure to deliver me; make haſte, O Lord, to help me.

A Prayer to be uſed by a Husband, or other Friend in Private, for a Woman in Labour; and which, by changing I *for* We, *may be uſed by the Friends of the Woman in her Preſence.*

O GOD, our Refuge and Strength, I fly unto thee for Succour, in behalf of thy Servant now labouring under the Pains and Anguiſh of Child-Birth. Shorten her Sorrows, increaſe her Patience, and lay not upon her more than thou wilt enable her to bear.

O hear her Prayers, and let her Crying come unto thee; forſake her not, I beſeech thee, when her Strength faileth; give her an humble Truſt and Confidence in thy Goodneſs; and, Oh! let her find, that the Support and Comforts of thy Holy Spirit far exceed the Pains that ſhe is now to go through.

Give her a quiet Submiſſion to thy bleſſed Will, and in thy good Time ſend her Eaſe and Deliverance. Preſerve that Infant which now ſtruggles for its Birth; and

and (if it be thy good Pleaſure) make her ſpeedily a joyful Mother of a hopeful Child, that may live to be an Inſtrument of thy Glory, and uſeful in its Generation.

O Lord, I leave her in thy Hands, and reſign her to thy Will; humbly beſeeching thee to deal graciouſly with her; through the Merits, and for the Sake of thy dear Son, and our alone Saviour Jeſus Chriſt. *Amen.*

A Thankſgiving to be ſaid in the Preſence of the Woman after her Delivery, which may be uſed for ſome Time afterwards.

O Father of Mercies, and God of all Comforts; we thy unworthy Servants do now preſent ourſelves before thee, to return unto thy Divine Majeſty our moſt humble and unfeigned Thanks, for that thou haſt vouchſafed to deliver thy Servant from the great Pain and Peril of Child-Birth. Bleſſed be thy Name, O Lord, that thou haſt turned her Sorrow into Joy, and her Pains into Eaſe and Refreſhment; continue, we beſeech thee, this thy Fatherly

Goodneſs to her; let thy good Providence ſtill watch over her, and thy Strength ſupport her under all the Weakneſſes of her preſent Condition.

And grant, O moſt merciful Father, that not only this thy Servant, but every one of us here preſent, may, from the Conſideration of thy great Goodneſs, be excited to a greater Love to thee, and a ſtricter Obedience to thy Laws; that thou may'ſt ſtill delight over us, to do us Good; and that we ſerving thee faithfully all our Days, may at laſt obtain that greateſt of all Mercies, the eternal Salvation of our immortal Souls, through the Merits of thy Son, and our alone Saviour Jeſus Chriſt.

This is to be added, if the Child is living.

We commend likewiſe to thy Mercy and Goodneſs this tender Infant; preſerve it, that it may be regenerated, and born again by Baptiſm, that as it is thine by Creation, ſo it may thereby be made thine by Adoption and Grace.

Sanctify it, we humbly pray thee, and take it into thy Protection, and ſo fill it with the Graces of thy Holy Spirit, that it may be of the Number of thy faithful Servants, through Jeſus Chriſt our bleſſed Lord and only Saviour. *Amen.*

A

A Thankſgiving to be uſed by a Woman in private, before her Going Abroad.

O Almighty and moſt merciful Father, in whom I live, and move, and have my Being; By thee I have been preſerved ever ſince I was born, and to thy infinite Goodneſs I acknowledge it to be owing, that I am now alive. I deſire, O Lord, to adore and praiſe thy glorious Majeſty, for the many Mercies and Favours which thou haſt beſtowed on me all my Life long; and in a more particular manner I preſent myſelf before thee at this Time, to bleſs and praiſe thy holy Name, for thy late Mercies vouchſafed unto me, in delivering me from the great Pains and Peril of Child-Birth: It was thy Power that preſerved me, thy Goodneſs that delivered me, and thy Hand that ſupported me, when Pain and Sorrow laid hold upon me. Praiſed, therefore, be that infinite Love, which moved thee to deal ſo graciouſly with thy Servant, and to enable a weak and feeble Creature to go through

through the Sorrow and Anguiſh of Travail.

O Lord, give me ſuch a Senſe of thy great Goodneſs to me, that I may make it the great Study and Buſineſs of my Life to ſerve and pleaſe thee in all Things; that ſo my Returns of Duty and Obedience may in ſome Meaſure be anſwerable to thoſe many Mercies I have received at thy Hands.

Mortify and ſubdue in me all ſinful and corrupt Affections, and whatever may tend to alienate my Love from thee, and to ſlacken my Endeavours after the Purſuit of heavenly Things.

This is to be added, if the Child is living.

I commend likewiſe, O Lord, to thy Mercy and Goodneſs, that tender Infant which thou haſt lately given me.

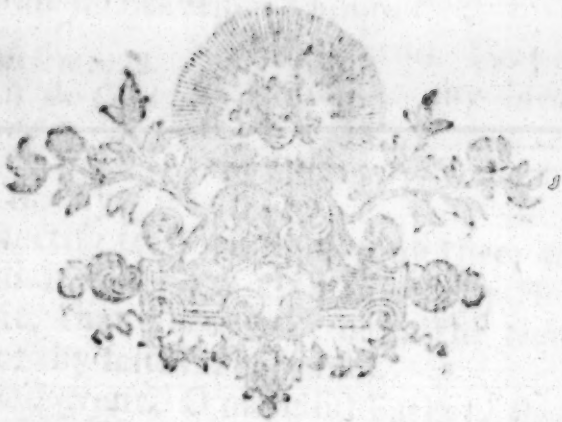
Sanctify it, I humbly pray thee, and ſo fill it with the Graces of thy Holy Spirit, that it may ever be in the Number of thy faithful Servants.

And grant, O merciful Father, that I may never be wanting in my Duty towards it; but enable me by thy Grace to bring it up in the Nurture and Admonition of thee the Lord; that as it grows in Years, ſo it may increaſe in Grace and thy Favour, and be a Comfort to me all

all my Days, through Jeſus Chriſt our Lord; to whom, with thee, O Father, and the Holy Spirit, be aſcribed, as is moſt due, all Honour, Glory, Power, Thankſgiving, and Praiſe, both now and for evermore. *Amen.*

In caſe of dangerous Sickneſs, ſee proper Prayers in the Office for the Sick.

The End of the Second Part.



A

New Manual OF DEVOTIONS.

PART III.

Consisting of an

OFFICE FOR THE Holy Communion.

To which are added,

Some Occasional PRAYERS.

This do in Remembrance of me, Luk. xxii. 19.
Filii Dei Sanguine mundatur pœnitentis conscientia, *Gerhard.*
In every thing, by Prayers and Supplications, with Thanksgiving, let your Requests be made known unto God, Phil. iv. 6.

LONDON:
Printed for *B. Barker*, at the *White Hart*, and *C. King*, at the *Judge's Head*, both in *Westminster-Hall*, 1713.

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PART III.

Consisting of an Office for the Holy Communion.

A Prayer that may be frequently used the Week preceding the Sacrament, and which may be added to our Devotions the Morning we receive.

Almighty God, and merciful Father, who hast given thy only Son Jesus Christ to die for us, and didst institute a Holy Feast in Commemoration of that his most precious Death, thereby to preserve in our Minds a constant Remem-

Remembrance of his great Love in laying down his Life for our Sakes; I thy unworthy Servant, who am now invited to thy Holy Table, do humbly adore thy Divine Majesty, acknowledging, that I am not worthy of my daily Bread, much less of that which came down from Heaven, and which thou hast given to be the Food and Nourishment of our Souls. O Lord, I confess my Sins may justly cause me to tremble, when I appear before thee; but, O most merciful Father, encouraged by thy wonderful Goodness, in giving thy Son to die for all penitent and returning Sinners, I present myself before thee, at this time; beseeching thee, in great Humility, to admit me to thy Holy Table, that I may taste and see how gracious thou art, and how wonderful in thy Doings towards the Sons of Men. O make my Longings and Desires after this Divine Food, some way answerable to my great Need of it; that my Soul being sensible of all its Wants, it may no longer seek for Relief from the unsatisfying Objects of this World; but coming to thy Holy Table with a true Spiritual Hunger and Thirst, may there find a full Supply of all those Graces and Blessings, that it stands in so much need of.

And

And to this End, O Lord, fit and prepare my Heart to partake of ſo great a Mercy, by giving me a juſt Abhorrence of my own Unworthineſs, and an unfeigned Repentance of all my Sins. Root out of my Heart all ſinful and corrupt Affections, all Prejudice, Hatred, and Ill-will; and plant all thoſe devout and pious, charitable and humble Diſpoſitions, that become the Worſhippers of the Holy Jeſus; that when I preſume to appear before thee, I may bring with me a Heart raiſed above the Corruptions that are in the World, and full of the ſtrongeſt Deſires and Reſolutions of loving and ſerving thee.

Deliver me, O my God, from all Coldneſs and Formality, when I attend upon thee in holy and religious Duties; and grant that by going to this holy Feaſt, I may have my Pardon ſealed, my Weakneſſes repaired, all my evil Inclinations ſubdued, my Faith ſtrengthened, my Hopes enlarged, my Charity increaſed, and my Soul ſo entirely and inſeparably united unto thee, that nothing may be ever able to diſſolve the Union; but that being begun here in Grace, it may hereafter be conſummated in Glory, through the Merits of him that died for me, even the Son of thy eternal Love, Jeſus Chriſt the Righteous; to whom,

with

with thee, O Father, and the Holy Spirit, be aſcribed, as is moſt due, all Honour, Glory, Power, Thankſgiving, and Praiſe, both now and for evermore. *Amen.*

Some Motives, Directions, and Aſſiſtance for Examination, may be found in the Office of Humiliation, in the Second Part; Alſo a general Confeſſion, and other Prayers, which may be uſed in our Preparations for the Sacrament.

Prayers in the Church.

A Prayer to prepare our Minds for the Devout Celebration of the Lord's Supper; that may be uſed, if time will permit, before Divine Service begins; or otherwiſe, as ſoon as Sermon is ended.

ALmighty God, by whoſe Bounty and Goodneſs I have now an Opportunity offered me of approaching thy Table, and of pleading before thee the prevailing Merits of the Death and Paſſion of thy Son Jeſus Chriſt;

Chriſt; I am ſenſible, O Lord, of my great Unworthineſs; but the poſitive Command of my bleſſed Saviour, when he was about to lay down his Life for my Sake, has made it abſolutely neceſſary; and the many ſpiritual Wants I labour under, oblige me to apply to this Sovereign Remedy, for the Repair of thoſe Breaches my ſinful Follies have made in my Soul.

Aſſiſt me therefore, O Lord, with thy Holy Spirit, in the great Duty and Service I am about to perform; grant that nothing, during all the Time of this Holy Action, may make me unmindful of that Reverence and Reſpect which I owe unto thy Divine Majeſty, or that Attention which becomes the Celebration of theſe Holy Myſteries. Fill my Heart with ſuch an Awe of thy Preſence, as may fix my wandring Thoughts, compoſe my diſorderly Affections, and ſtir up my faint and cold Deſires, that I may feel the Power, and taſte the Sweetneſs of this Divine Banquet.

Grant that I may have ſuch a Senſe of my Saviour's Sufferings, as may fill my Soul with Love and Gratitude towards him, for thoſe ineſtimable Benefits he has purchaſed for me; that I may have ſuch a Sight of my Sins which occaſioned all his Sorrows, as heartily to bewail and

deteſt

deteſt them; ſuch a Faith in that full, perfect Oblation and Satisfaction made upon the Croſs for the Sins of the World, that I may ſo importunately plead the Merit of it, in this Commemoration of that Sacrifice, as to render thee gracious and propitious to me a miſerable Sinner; ſuch a Conviction of my own Weakneſs and Inſufficiency, as may procure thy gracious Aid and Aſſiſtance; ſuch longing Deſires of being made conformable to thy holy Will and Pleaſure, as may transform me into thy Divine Image, and fix me to continue thy faithful Servant all the remaining Days of my Life, through the Merits of Jeſus Chriſt my Saviour. *Amen.*

A Prayer when we offer our Alms.

I Acknowledge, O Lord, that all I poſſeſs is the Effect of thy Bounty; it is from thee I have received it, and to thy holy Name be the Glory. Accept of this Free-Will Offering of my Hands, as an Acknowledgment of thy Right to all I enjoy, and as a Teſtimony of that Love and Charity to my neceſſitous Brethren, which thou requireſt, and art

art pleaſed to take as done to thyſelf. I will dedicate a Part of thoſe good Things thou haſt beſtowed upon me, to relieve the Poor; becauſe thou haſt made it an Evidence of my Love to thee: And grant that all my Alms-Deeds may be performed with ſuch Purity of Intention, and in ſuch a Proportion to what thou haſt given me, that they may be acceptable in thy Sight, through the Merits of Jeſus Chriſt my Lord and Saviour. *Amen.*

A Prayer immediately after Conſecration.

ACcept, O eternal God, of that Repreſentation we make before thee, of that All-ſufficient Sacrifice which thy Son our Saviour Jeſus Chriſt made upon the Croſs: Let the Merit of it plead effectually for the Pardon and Forgiveneſs of all my Sins, and render thee favourable and propitious to me a miſerable Sinner; let the Power of it prevail againſt all the Powers of Darkneſs; let the Wiſdom of it make me wiſe unto Salvation; and let the Peace of it reconcile me unto thee, and bring to me Peace of Conſcience.

I adore thee, O bleſſed Jeſus my Redeemer, who didſt endure the painful and ſhameful Death of the Croſs, to recover me from a State of Sin and Miſery; I admire thy infinite Condeſcenſion, who was pleaſed to be made miſerable, that I might be made happy; poor, that I might be enriched; and didſt die, that I might live for ever. With all my Soul, O dear Jeſus, I love and praiſe thee for theſe ſtupendous Expreſſions of thy Bounty and Goodneſs towards me: O Lamb of God, that takeſt away the Sins of the World, have Mercy upon me; O Lamb of God, that takeſt away the Sins of the World, grant me thy Peace. *Amen*, Lord Jeſus. *Amen.*

A Prayer before Receiving the conſecrated Elements.

O Moſt gracious God, who of thy infinite Goodneſs haſt given us thy Son Jeſus Chriſt, who did offer up himſelf to thee a pure and immaculate Sacrifice upon the Croſs, for us miſerable Sinners:

I humbly beſeech thee, by the Merit of his Blood, the great Price of our Redemption

demption; I intreat thee by his wonderful and ineffable Charity, wherewith he has vouchſafed to love us unworthy Creatures, at ſo great a rate; that thou wouldſt be pleaſed to waſh me in his Blood from all my Sins, which make me unworthy to partake of theſe holy Myſteries.

Let my Repentance be hearty and ſincere, and expreſs itſelf by all the Fruits of holy Obedience for the time to come.

Thou alone out of an unclean Thing canſt bring a clean; of a wretched Sinner make me holy and righteous.

Thou art the Fountain of Mercy, ſhut not up thy Bowels of Compaſſion towards me.

Thou art the great Phyſician of Souls, diſplay thy Power in my Health and Recovery.

Let me approach thy holy Table with Reverence and Devotion, that no vile Affections may hinder me from receiving the Benefits of this Divine Nouriſhment.

Let me celebrate this Chriſtian Sacrifice with Purity of Heart, and a right Intention of Mind, that I may obtain all thoſe Advantages, for which thou waſt graciouſly pleaſed to eſtabliſh it.

Let me entirely reſign my Soul and Body to be a reaſonable, holy, and lively Sacrifice unto thee; for thou haſt the juſteſt Claim to me, ſince the bleſſed Jeſus has purchaſed me at the Price of his own Blood.

Grant, O Lord, that I may conſtantly endeavour to make ſome Proficiency in all the Vertues of the Chriſtian Life; becauſe the bleſſed Jeſus has obtained for me, by the Merits of his Sufferings, the Grace and Aſſiſtance of thy Holy Spirit, to work in me both to will, and to do thy good Pleaſure.

Make me ready to be reconciled to all thoſe that have offended me; becauſe when we were Enemies, we were reconciled to God by the Death of his Son.

Let me embrace all my poor Brethren with ſincere Love and Charity; and contribute all I can to the Relief of Chriſt's diſtreſſed Members; becauſe he thought not his Life too dear, nor his Blood too precious, to redeem me from a State of Bondage and Slavery.

Strengthen me, O Lord, in ſuch a manner, by this ſpiritual Food, that I may ſucceſsfully encounter all the Attacks of my ſpiritual Enemies.

Suppreſs in me the Spirit of Pride and Vain-Glory, of Envy and Detra-

ction, of Uncleanneſs and Intemperance, and of all Diſtruſt and Diffidence of thy Mercy.

May all Temptations to any Offences againſt thy holy Laws, be overcome by that Power which thou ſhalt be pleaſed to communicate to me in this holy Sacrament.

And may all thoſe Evils, which the Craft and Subtilty of the Devil or Man worketh againſt me, be brought to nought.

That being outwardly and inwardly fortify'd by the Aſſiſtance of thy Grace, I may preſs towards the Mark for the Prize of the high Calling of God in Chriſt Jeſus; when I ſhall enjoy thee no longer in Myſtery, which is our Lot and Portion here below, but ſee thee Face to Face, and be eternally ſatisfy'd with the Pleaſures of thy Kingdom, in and through the Merits of Jeſus Chriſt our only Mediator and Advocate. *Amen.*

Another Prayer.

O LORD, I come to this Holy Table, as a ſick Man to the great Phyſician of Life; I beſeech thee, O Lord, to cure my Infirmities: I come as a polluted Wretch to the Fountain of Mercy; waſh away, I intreat thee, all my Uncleanneſs: I come as a returning prodigal Child to his tender and compaſſionate Father; O receive me, and relieve me by thy Favour: I come as a blind Man to the Source of eternal Brightneſs; do thou, O Lord, enlighten my Darkneſs, that I may behold the wondrous Things of thy Law: I come as a poor, frail Creature, to the great Lord of Heaven and Earth; ſupply my Wants, and do abundantly more for me, than I am able to ask or think. Let me not only receive the outward and viſible Sign, but the inward and ſpiritual Grace, the Body and Blood of thy Son Jeſus Chriſt; that ſo all carnal Affections may die in me, and that all Things belonging to the Spirit may live and grow in me; that I may have Power and Strength to have Victory, and to triumph againſt the

the World, the Fleſh, and the Devil: And alſo may be endued with all ſuch heavenly Vertues, which are pleaſing to thee, and which thou wilt eternally reward, for the Merit of thy Son's Death; to whom, with the Father, and the Holy Ghoſt, be all Honour and Glory, World without End. *Amen.*

A Prayer juſt before Receiving the conſecrated Bread.

O GOD, work in me whatſoever is wanting to fit me for thy Divine Acceptance, and a worthy Receiving of theſe Holy Myſteries. Give me Repentance unto Life, not to be repented of: Endue me with a lively Faith, a perfect Love, and an univerſal Charity. Pity my Weakneſs, and forgive my Infirmities; that I may worthily receive theſe Elements of Bread and Wine, to my Support and Comfort in this Life, and my eternal Happineſs in that which is to come. *Amen.*

After the Bread.

O Thou, who vouchſafeſt to be our Food; nouriſh my Soul to Life Eternal.

Let me feed on thee by a true and lively Faith; and give me ſuch a Reliſh of this Divine Food, that I may never more be delighted with the vain and ſinful Pleaſures of this World.

O merciful Jeſu! create in me a mighty Hunger after Righteouſneſs; and let this Divine Food inſtill into my weak and languiſhing Soul, new Supplies of Grace; new Life, new Love, new Vigour, and new Reſolutions; that I may never again faint, or droop, or tire in my Duty.

Before the Cup.

GRant, O merciful God, that this Cup, which I am now about to receive, may be unto me a Cup of Bleſſing. Sprinkle me with the Blood of the ever Bleſſed Jeſus; that my Soul being cleanſed from all Corrup-

Corruptions, it may be ever precious in thy Sight, O Lord my Strength, and my Redeemer.

After both.

BLeſſed be the Name of the Lord. I have done as thou haſt commanded me, O let me find the great Benefits of this thy Divine Inſtitution: Pour down thy Graces upon me; Direct my Goings in thy Ways, and enable me by the Power and Strength of this Divine Food, to perſevere in the Practice of a holy and religious Life, even to the laſt Moment of my Days. Be thou my Peace and Refuge, and let my Pleaſure and Safety depend on thee. Be thou my Portion and greateſt Treaſure, and let my Eternal Happineſs be fixed in the Enjoyment of thee. *Amen.*

A Prayer as ſoon as we are retired from the Lord's Table.

BLeſſing and Honour, Glory and Power be unto him that ſitteth on the Throne, and unto the Lamb that was ſlain, for ever and ever.

I give thee moſt humble and hearty Thanks, O Lord, that thou haſt been pleaſed to admit me at this time to the Participation of theſe holy and deſirable Myſteries.

That thou haſt vouchſafed to feed me with the ſpiritual Nouriſhment of the Body and Blood of thy Son Jeſus Chriſt; and this not for any Merits of my own, but for the Sake of thy infinite Goodneſs and Mercy.

Unworthy tho' I am, yet thy Bounty, O Lord, never fails; the Love of my Saviour is not diminiſhed, and the Vertue of his Propitiation is never exhauſted: Grant therefore, I beſeech thee, that this holy Sacrament may never turn to my Judgment and Condemnation:

But that it may be Health and Recovery under all my Weakneſſes and Infirmities;

Safety and Defence againſt all the Attacks of my ſpiritual Enemies;

Vigour

Vigour and Strength to all my holy Purpoſes and Reſolutions;

Comfort and Support under all the Afflictions and Calamities of Life;

Aſſiſtance and Direction under all Difficulties and Doubts;

Courage and Conſtancy under all Dangers and Perſecutions, eſpecially in Times of Sickneſs, and at the Hour of Death:

Finally, let it procure for me Pardon and Forgiveneſs in this Life, Mercy and Favour at the Day of Judgment, and a never-fading Crown of Glory in thy heavenly Kingdom, where, with thy Son Jeſus Chriſt, and the Bleſſed Spirit, thou liveſt and reigneſt, one God, World without End. *Amen.*

Here, or before we receive, if there is Time, and the devout Communicant is diſpoſed ſo to employ himſelf, may be uſed the Petitions for the Vertues of a Chriſtian Life, or the Prayer for the whole State of Mankind, or the Thankſgiving for God's Mercies ſpiritual and temporal in the ſecond Part.

When all have communicated, and the Prieſt returns to the remaining Part of the Communion Office, we muſt leave our private Devotions, and accompany him with our devouteſt Affections.

A ſhort Prayer when the Communion Service is ended.

PArdon, O God, all thoſe Imperfections that have accompanied me at this time, in my Attendance at thy Altar; forgive the Deadneſs and Dulneſs of my Affections, the Wandrings of my Thoughts, and the Diſtractions of my Mind.

Let the Sincerity of my holy Purpoſes and Reſolutions be accepted, notwithſtanding my Weakneſs and Frailty.

Oh! let this Commemoration of my crucified Saviour influence all my Thoughts, Words, and Actions, that my Converſation may be as becometh the Goſpel of Chriſt.

Reward me not according to my Deſerts, but according to my great Neceſſities, and thy own rich Mercy in Jeſus Chriſt; to whom, with thee, O God the Father, and God the Holy Ghoſt, be all Honour and Glory, World without End. *Amen.*

" Where Communions are large, we
" may want ſome Exerciſes for the em-
" ploying

" ploying our devout Affections; and " the *Office* for the Adminiſtration of " the *Holy Communion*, contains ſuch a " Variety of excellent Matter for Medi- " tation, that it may not be improper " to entertain our Minds, while others " are receiving, with the Conſideration " of ſome particular Parts of it. This " may poſſibly be ſometimes more uſe- " ful, than either theſe or any other " Prayers; more eſpecially to ſuch as " complain of Coldneſs and Dulneſs in " their Devotions; for Meditation na- " turally tends to warm our Affections, " and raiſe in our Minds a Spirit of " Devotion.

" For Example. Suppoſe I had de- " termined to meditate on ſome Part " or Parts of the Confeſſion, which be- " gins thus, *Almighty God, Father of our* " *Lord Jeſus Chriſt, Maker of all Things,* " *Judge of all Men:* Here I would ſtop " and conſider well the Import of theſe " Words: They contain four of God's " moſt comprehenſive Titles. Firſt, " He is here ſaid to be *Almighty*; Se- " condly, *The Father of our Lord Jeſus* " *Chriſt*; Thirdly, *The Maker and Cre-* " *ator of all Things*; Fourthly, *The* " *Judge of all Men.* The Conſideration " of the firſt and laſt will provoke us to " Godly Sorrow, and the ſecond and

" third

" third will excite our Hope in his " Mercy. So that from hence we may " take Occaſion to exerciſe Acts of Sor- " row and Humiliation, of Hope and " Love, *&c.* thus: *I conſider, O my God,* " *that I have offended thee, who art Al-* " *mighty, and therefore able to puniſh;* " *but I conſider too, that thou art the* " *Father of our Lord Jeſus Chriſt, and* " *therefore I cannot doubt of thy Love to* " *me, and of thy Readineſs to forgive me,* " *who repent and turn to thee.* Such " Ejaculations might be formed from " each of theſe Particulars, or from " any other Branches of the Commu- " nion Office; or we may meditate " on ſuch of the following Texts of " Scripture, or others, as may moſt " excite our Devotion, or further us " in the Way of Piety.

If ye therefore be riſen with Chriſt, ſeek thoſe Things which are above, where Chriſt ſitteth at the Right Hand of God; ſet your Affections on Things above, and not on the Earth, Col. iii. 1, 2.

Love not the World, nor the Things that are in the World. If any Man love the World, the Love of the Father is not in him. For all that is in the World, the Luſt of the Fleſh, and the Luſt of the Eyes, and the Pride of Life, is not of the

the Father; but is of the World, 1 Joh. ii. 15, 16.

Mortify therefore your Members, which are on the Earth; Fornication, Uncleanneſs, inordinate Affection, evil Concupiſcence, and Covetouſneſs, which is Idolatry. For which Things Sake, the Wrath of God cometh on the Children of Diſobedience, Col. iii. 5, 6.

He that committeth Sin, is of the Devil; for the Devil ſinneth from the Beginning. For this Purpoſe, the Son of God was manifeſted, that he might deſtroy the Works of the Devil, 1 Joh. iii. 8.

If ye live after the Fleſh, ye ſhall die; but if ye, thro' the Spirit, do mortify the Deeds of the Body, ye ſhall live, Rom. i. 12.

They that are Chriſt's have crucified the Fleſh with its Affections and Luſts, Gal. v. 24.

Knowing this, that our old Man is crucified with him, that the Body of Sin might be deſtroyed, that henceforth we ſhould not ſerve Sin, Rom. vi. 6.

Take heed, and beware of Covetouſneſs; for a Man's Life conſiſteth not in the Abundance of the Things which he poſſeſſeth, Matth. x. 38.

Godlineſs with Contentment is great Gain. For we brought nothing into this World, and it is certain we ſhall carry nothing out. And

having

having Food and Raiment, let us be therewith content; but they that will be rich fall into Temptation, and a Snare, and into many fooliſh and hurtful Luſts, which drown Men in Deſtruction and Perdition, 1 Tim. vi. 6, 7, 8, 9.

But thou, O Man of God, flee theſe Things, and follow after Righteouſneſs, Godlineſs, Faith, Love, Patience, Meekneſs. Charge them that are rich in this World, that they be not high minded, nor truſt in uncertain Riches, but in the Living God; who giveth us all Things richly to enjoy. That they do Good; that they be rich in good Works; laying up in Store for themſelves a good Foundation againſt the time to come, that they may lay hold on eternal Life, 1 Tim. vi. 17, 18, 19.

Here we have no continuing City, but ſeek one to come, Hebr. xiii. 14.

As Strangers and Pilgrims on the Earth, Hebr. xi. 13.

What is your Life? it is a Vapour, that appeareth a little Time, and then vaniſheth away, Jam. iv. 14.

It is appointed unto Men once to die, but after this the Judgment, Hebr. ix. 27.

Now I ſay, Brethren, it remains that both they that have Wives, be as thoſe that have none; and they that weep, as tho' they wept not; and they that rejoice,

as

as tho' they rejoiced not; and they that buy, as tho' they poſſeſſed not; and they that uſe this World, as not abuſing it; for the Faſhion of this World paſſeth away, 1 Cor. vii. 29, 30, 31.

Our Rejoicing is this, the Teſtimony of our Conſcience, that in Simplicity and godly Sincerity, by the Grace of God, we have had our Converſation in the World, 2 Cor. i. 12.

And herein do I exerciſe myſelf, to have always a Conſcience void of Offence towards God and towards Men, Acts xxiv. 16.

If our Hearts condemn us not, then have we Confidence towards God, 1 Joh. iii. 21.

It is impoſſible (extremely difficult) *for thoſe who were once enlightened, and taſted of the heavenly Gift, and were made Partakers of the Holy Ghoſt, and have taſted of the good Word of God, and of the Powers of the World to come, if they ſhall fall away, to renew them again to Repentance,* Hebr. vi. 4, 5, 6.

If after they have eſcaped the Pollutions of the World, through the Knowledge of the Lord and Saviour Jeſus Chriſt, they are again entangled therein, and overcome; the latter End is worſe with them than the Beginning. For it had been better for them not to have known the Way

of

of Righteouſneſs ; than after they have known it, to turn from the Holy Commandment delivered to them, 2 Pet. ii. 20, 21.

Let him that thinketh he ſtandeth (or ſhall ſtand) *take Heed leſt he fall,* 1 Cor. x. 12.

Thou ſtandeſt by Faith, be not high-minded, but fear, Rom. xi. 20.

Watch and pray, that ye enter not into Temptation. The Spirit indeed is willing, but the Fleſh is weak, Matth. xxvi. 41.

God is faithful, who will not ſuffer you to be tempted above what you are able, but will, with the Temptation, make a Way to eſcape, that ye may be able to bear it, 1 Cor. x. 13.

For tho' we walk in the Fleſh, we do not war after the Fleſh ; for the Weapons of our Warfare are not carnal, but mighty through God to the pulling down of ſtrong Holds : Caſting down Imaginations, and every high Thing that exalteth itſelf againſt the Knowledge of God, and bringing into Captivity every Thought to the Obedience of Chriſt, 2 Cor. x. 3, 4, 5.

Let your Loins be girded about, and your Lights burning ; and ye yourſelves like unto Men that wait for the Lord, Luk. xii. 35.

The

The Hour is coming, in the which all that are in the Grave ſhall hear his Voice, and ſhall come forth: They that have done Good, unto the Reſurrection of Life; and they that have done Evil, unto the Reſurrection of Damnation, Joh. v. 28.

Take Heed to yourſelves, leſt at any time your Hearts be overcharged with Surfeiting and Drunkenneſs, and the Cares of this Life; and ſo that Day come upon you unawares, Luk. xxi. 34.

The Cares of this World, and the Deceitfulneſs of Riches, and the Luſts of other Things entring in, choak the Word, and it becometh unfruitful, Mark iv. 19.

In this is my Father glorified, that ye bear much Fruit, Joh. xv. 8.

Every Tree that bringeth not forth good Fruit, is hewn down and caſt into the Fire, Matt. vii. 19.

Every Branch in me that beareth not Fruit, he taketh away; and every Branch that beareth Fruit, he purgeth it; that it may bring forth more Fruit, Joh. xv. 2.

Judge nothing before the time, untill the Lord come; who will bring to Life the hidden things of Darkneſs, and will make manifeſt the Counſels of the Heart, 1 Cor. iv. 5.

All

All the Churches ſhall know, that I am He which ſearcheth the Reins and Heart; and I will give to every one of you, according to your Works, Rev. ii. 23.

If ye love me, keep my Commandments. He that hath my Commandments, and keepeth them, he it is that loveth me; And he that loveth me, ſhall be loved of my Father, and I will love him, and manifeſt myſelf to him. If a man loveth me, he will keep my Words. He that loveth me not, keepeth not my Sayings. Ye are my Friends, if ye do whatſoever I command you, Joh. xiv. 15, 21, 23, 24. *and* xv. 14.

One comes to him, and asks him, ſaying, Maſter, What ſhall I do to inherit eternal Life? Jeſus ſaid unto him, if thou wilt enter into Life, keep the Commandments, Matt. xix. 16, 17.

This is my Commandment, that ye love one another, as I have loved you. Theſe things I command, that ye love one another, Joh. xv. 12, 17.

And when he had called the People unto him, with his Diſciples alſo, he ſaid unto them, Whoſoever will come after me, let him deny himſelf, and take up his Croſs, and follow me, Mar. viii. 34.

If any Man will come after me, let him deny himſelf, and take up his Croſs daily, and follow me, Luk. ix. 23.

He

He that taketh not his Croſs, and followeth after me, is not worthy of me, Matt. x. 38.

If thy Right Eye offend thee, pluck it out, and caſt it from thee; for it is profitable for thee that one of thy Members ſhould periſh, and not that thy whole Body ſhould be caſt into Hell, Matt. vi. 29.

And if thy Right Hand offend thee, cut it off, and caſt it from thee; for it is profitable for thee that one of thy Members ſhould periſh, and not that thy whole Body ſhould be caſt into Hell, Matt. v. 30.

Enter in at the ſtrait Gate: for wide is the Gate, and broad is the Way that leadeth to Deſtruction, and many there be that go in thereat; becauſe ſtrait is the Gate, and narrow is the Way, which leadeth unto Life, and few there be that find it, Matt. vii. 13, 14.

He that loveth Father or Mother more than me, is not worthy of me; and he that loveth Son or Daughter more than me, is not worthy of me, Matt. x. 37.

Whoſoever ſhall be aſhamed of me, and of my Words, of him ſhall the Son of Man be aſhamed, when he ſhall come in his own Glory, and in his Father's, and of the Holy Angels, Luk. ix. 26.

Peter

Peter *began to ſay unto him, Lo, we have left all, and followed thee. And Jeſus anſwered and ſaid, Verily I ſay unto you, there is no Man that hath left Houſe, or Brethren, or Siſters, or Father, or Mother, or Wife, or Children, or Lands, for my Sake and the Goſpel's; but he ſhall receive an hundred fold now in this Time, Houſes and Brethren, and Siſters, and Mothers, and Children, and Lands, with Perſecutions; and in the World to come eternal Life,* Mark x. 28, 29, 30.

Whoſoever will ſave his Life, ſhall loſe it; but whoſoever ſhall loſe his Life for my Sake and the Goſpels; the ſame ſhall ſave it, Mark viii. 36.

What ſhall it profit a Man, if he ſhall gain the whole World, and loſe his own Soul? Mark iii. 6.

This is the Will of God, even your Sanctification, 1 Theſſ. iv. 3.

Bleſſed are they that do his Commandments, that they may have Right to the Tree of Life, and may enter in through the Gates into the City (of the New Jeruſalem) Rev. xxii. 14.

Grace and Peace be multiplied unto you, through the Knowledge of God, and of Jeſus Chriſt our Lord, that hath called us to Glory and Vertue, 2 Pet. i. 2, 3.

Whereby

Whereby are given unto us exceeding great and precious Promiſes; that by theſe you might be Partakers of the Divine Nature, having eſcaped the Corruption that is in the World through Luſt, 2 Pet. i. 4.

A Prayer in our Retirement after we are returned Home from the Lord's Table.

O Lord, my God! I acknowledge, with all Thankfulneſs of Heart, thy great Mercy and Goodneſs, in giving me an Opportunity of approaching thy Holy Table, and in diſpoſing my Mind to commemorate the infinite Love of my crucified Saviour, to render him Thanks and Praiſe for laying down his Life as a Sacrifice for the Sins of the World, and to repreſent unto thee that Sacrifice, as a full Satisfaction for them, whereby thou doſt incline me humbly to hope for all the Benefits of his Death and Paſſion.

What Thanks, moſt gracious God, can I return unto thy Divine Majeſty, for impreſſing a Senſe of my Duty upon my Mind, and for that Strength and Power, where-

whereby thou haſt in ſome meaſure enabled me to perform it? I will praiſe and magnify thy great and glorious Name, and I will entirely devote myſelf to thy Service as long as I have any Being.

Bleſſed be thy Name for thoſe freſh Supplies of Grace I have received; grant that they may make me run the Way of thy Commandments with Delight and Pleaſure, that I may never any more faint, or droop, or tire in my Duty.

Bleſſed be thy Name for thoſe comfortable Aſſurances thou haſt given me of Pardon and Forgiveneſs. Let this thy compaſſionate Goodneſs be a perpetual Obligation to Love and Gratitude. Let it put me upon my Guard, that I may watch over all my Ways, and do always that which is well-pleaſing in thy Sight.

Bleſſed be thy Name for that Peace and Quiet thou haſt reſtored to my Soul; for thoſe Reſolutions thou haſt wrought in me to perſevere in thy Service to the end of my Days: Make them firm, vigorous, and conſtant; and let never any ſinful Paſſions any more ruffle and diſcompoſe my Mind.

Bleſſed be thy Name, for that Reliſh thou haſt given me of ſpiritual Delights; that Deſire of poſſeſſing eternal Inheritance: Let the Enjoyments of Senſe appear

pear mean and contemptible; and let not the Pleaſures of the World any more prevail upon me to tranſgreſs thy Holy Laws.

Grant, O Lord, that I may walk worthy of theſe thy diſtinguiſhing Mercies, and live as becomes the Redeemed of the Lord. Without thee, O Bleſſed Jeſus, I can do nothing; without thee, who art the Sun of Righteouſneſs, I ſhall walk in Darkneſs; without thee, who art the Phyſician of Souls, I ſhall languiſh and die; without thee, who art the Joy of all devout Minds, I ſhall conſume my Days away in Sadneſs. Remain therefore, O Lord, and abide with me for ever; I ſhall then be enabled to do thy Will in this Life, and thereby be qualified to partake of thy Glories to all Eternity in the next. *Amen. Amen.*

PRAYERS FOR Several Occaſions.

A Prayer for the Converſion of a Sinner, to be uſed by a Friend.

O Bleſſed Jeſus! Thou great Lover of Souls, who cameſt into the World to call Sinners to Repentance, and to ſeek, and to ſave thoſe that were loſt; grant that thy Example may excite in Chriſtians a true and real Concern for the Salvation of one another. I deſire, O Lord, to be filled with that truly Chriſtian Spirit, and am now come before thee, humbly to intercede with thee in the behalf of (*here name the Perſon*) who ſeems to be under the Powe

of Sin, and to live as without God in the World, and in Danger of being for ever loſt. O what ſhall I do for *him?* And how ſhall I apply myſelf to be helpful to *him?* I deſire to learn Wiſdom of thee, my Lord, and to be enabled to uſe the moſt proper Methods and Expedients to work upon *him*, and to do *him* good. O inſtruct me in the Way that I ſhall take; and aſſiſt and bleſs me in the Means and Endeavours I ſhall uſe, to attain this deſirable End.

O Almighty God, who canſt enlighten the darkeſt Minds, ſoften the hardeſt Hearts, conquer the ſtubborneſt Wills, and turn even the moſt hopeleſs Sinners to thyſelf; be thou pleaſed to manifeſt the Powers of thy Grace, in the Caſe that is ſo ſad and deplorable: Convince *him*, O Lord, of the great Danger *his* Soul is in; open *his* Eyes, ſoften *his* Heart, and turn *his* Courſe; break the Force of *his* Temptations, and make *him* a Way to eſcape out of the Enemy's Hands; that even *he*, who ſeems to be now dead in Treſpaſſes and Sins, may hear thy Voice, and live.

Give *him* a true and unfeigned Repentance; forgive *him* all the evil Thoughts and Devices of *his* Heart, and all the offenſive, wicked Carriage of *his* Life; forgive *him* all *his* Sins of Omiſſion and Commiſſion,

miſſion, and bring *him* with full Purpoſe of Heart to reſign and give up *himſelf* to thee; and make *him* diligent to redeem the Time that *he* hath loſt, and to become Exemplary in all the Practices of Piety and Honeſty, of Charity and Sobriety, and all other Duties of a Chriſtian Life; that *he* may be truly changed, and quite another manner of Perſon in all holy Converſation and Godlineſs. To this end, grant that *he* may ſeriouſly conſider the Promiſes and Threatnings of the Goſpel, the ineſtimable Rewards thou haſt promiſed to the Good, and thoſe dreadful Puniſhments thou haſt threatned to the Wicked. O grant *him* an Inheritance amongſt them that are ſanctify'd through Faith in thee, and ſend down that renewing Grace into *his* Heart, which may be there as a Well of Water ſpringing up to everlaſting Life. Incline *him* to be diligent in the Uſe of the Means of Grace which thou haſt appointed; and grant that *he* may not reſiſt and grieve thy Holy Spirit, but conſtantly obey and follow his kind Motions and Operations. Thus comfort and rejoice the Soul of thy Servant, O Lord; ſhew, O bleſſed Jeſus, thy ſaving Mercy not only to this Perſon, but to myſelf and all Mankind. *Amen.*

A Prayer for a Perſon under any Injuries, Abuſes, or Provocations.

BLeſſed Jeſus, the Prince of Peace, I am ſenſible, that even the beſt of Men, in paſſing through this tumultuous World, are often inſulted and evil entreated: Thou thyſelf didſt meet with cruel Mockings and Scourgings when upon Earth, and waſt evil entreated, and ſpit upon, and perſecuted even to Death itſelf: Neither did thy bleſſed Diſciples find a better Treatment from the World; they had alſo Tryal of cruel Mockings and Scourgings, and of ſevere Bonds and Impriſonment: And if this was the Uſage that thou and thy Followers had in the World, O what am I, that I ſhould look to be exempted from all Injuries and Wrong! Such as I have made my Enemies, by my Folly and Miſcarriage, Lord incline and enable me to appeaſe, and gain them; direct my Ways to pleaſe thee, that thou may'ſt make them to be at Peace with me; and ſuch as are my Enemies wrongfully, Lord lay not this Sin to their Charge; open their Eyes, purify their Minds, and turn their Hearts;

that they may ſee their Error, and be reconciled to thee, O God, and then live with their Brethren, in Unity and godly Love, and that at laſt we may meet together in heavenly Glory; and thoſe that will not ceaſe from hating, Lord prevent them from hurting me; or tho' they do me hurt, grant me ſuch a Meaſure of thy Grace, that I may not only forgive them, but for their Hatred may return Good-Will; for their Curſing, Bleſſing; for their Injuries, may do them Good; and for their Perſecutions, may pray for them, in Obedience to thy Command and Example, who didſt expreſs the higheſt Love to us, in dying for us, even when we were thy Enemies. Let me conſider all injurious Treatment as thy Rod, and the Puniſhment of my Sins; that inſtead of endeavouring to revenge myſelf of my Enemies, I may be meek and patient under all Wrongs. O Lord God, mortify, I beſeech thee, in all of us, the carnal Mind, which is Enmity againſt thee, and all thoſe Luſts that war in our Members, from whence Wars and Fightings come. Turn all our Enmity againſt the common Enemy of our Souls; and join all our Hearts to thee, in thy true Fear and Love, that we may not meditate Revenge, but ſtudy to be quiet, and never foment and purſue our Quarrels; but follow-

following thy Example, we may with one Mind, and with one Mouth glorify thee. *Amen.*

A Prayer to be used by one who is going a Journey, which may be added to the usual Devotions.

O God, who art alike present in all Places, and preservest Man and Beast, blessed be thy Name for the Knowledge thou hast given me of thy wise and merciful Providence, who makest thy Angels ministring Spirits for them that shall be Heirs of Salvation.

I commit my Soul and Body to thy most precious Protection, who art the Defender of all them that put their Trust in thee. To thee, O Lord, do I commit myself, and all that belongs to me: I entirely depend on thy Goodness to be with me, and prosper me in the Way that I am going. Give thy Holy Angels Charge of me, and defend me from all Thieves and Robbers, and from all Casualties and evil Accidents, if it be thy blessed Will; and, I beseech thee, more especially, to accompany me

with the Preſence of thy Holy Spirit, to preſerve my Soul in Safety, from all evil Thoughts, Deſires, or Paſſions, that may any way betray me, in Word or Deed, to offend thy Divine Majeſty. Deliver me from the Danger of any evil Company, into which I may fall, that I may not frame myſelf to the Manners of prophane Perſons, but by a pious and diſcreet Behaviour rather reprove them; and give me Grace thankfully to embrace the Company of thoſe who are good, if I be bleſſed with it; that I may rejoyce in their Society, and improve it to my Increaſe in Wiſdom and pious Affections towards thee. Bleſs and defend this Habitation which I am now leaving, and all remaining in it; that whatever Diſtance we may be one from another, we may all live and walk in the ſame Spirit of Faith, and Love, and Holineſs. Grant me a happy Meeting again with my Friends and Relations, if it be thy good Will and Pleaſure: But howſoever thou ſhalt think fit to diſpoſe of us in this World, bring us, in the End of our Pilgrimage, into that bleſſed Reſt which thou haſt prepared for thy faithful Servants, through Jeſus Chriſt. *Amen.*

A Thankſgiving after a Return from a Journey.

BLeſſed be thy Name, O God, who haſt protected and preſerved me from many Perils and Dangers in the Journey I have lately taken. Thou haſt been a Covering to me Night and Day, in every Place where I have been, from I know not how many Dangers; and haſt at laſt brought me Home in Peace and Safety to my Relations and Friends; whom thou haſt protected, and their Dwellings, from all evil Accidents.

To thy good Providence I wholly owe it; and I deſire to be duly thankful for theſe, and all other thy great Mercies and Deliverances, who haſt dealt ſo bountifully with me.

Endue me, O God of all Grace, with a more ſerious Spirit, often reflecting and meditating upon thee, and upon thy Benefits both to my Soul and Body; for this Life, and that which is to come; that I may not be taught the Value and Number of thy Bleſſings, by being deprived of them; but in their conſtant

Uſe and Enjoyment, may praiſe thy infinite Goodneſs and Mercy, with ſenſible Love to thee, and Delight in doing thy Will.

Bleſs all others, I beſeech thee, that deſire the ſame Mercy of which thou haſt made me a Partaker. Receive them into thy Protection; conduct them in Safety to the End of their Journey; make them ever mindful of thy loving Kindneſs, and careful to remember, that every new Benefit is a new Obligation to better Obedience; for thy Mercies Sake in Chriſt Jeſus. *Amen.*

A Prayer for a Perſon upon a Relapſe into a Sin.

O Lord, the great and dreadful God, to me belongeth Confuſion of Face, becauſe I have ſinned againſt thee, and have been guilty of ſo late Iniquity in thy Sight: I have acknowledged the Juſtice and Goodneſs of thy Laws, and have choſen thy Service, as the moſt perfect Freedom; I know that without Holineſs none ſhall ſee thee, O Lord, and that Tribulation and Anguiſh, Indignation and Wrath, is the Portion of all

all that do Evil: And yet, O Lord, fooliſh and miſerable Sinner that I am, I have yielded again to Temptation, and departed from thy Ways, and Holineſs, and Life, for the Sake of a preſent Satisfaction, a ſmall and momentary Pleaſure or Gain (*here name the particular Sin.*) And hereby I have incurred thy Diſpleaſure, abuſed thy Grace and Goodneſs to me, and have hazarded the Loſs of thy eternal Favour, which is better than Life itſelf.

But, O Lord God, to whom belongeth Mercy and Forgiveneſs, I moſt earneſtly beſeech thee to have Mercy on me; O Lord, hear; O Lord, forgive, hearken and do; my Conſcience reproaches me, and my Heart is troubled within me; I feel myſelf deprived of that Hope and Confidence in thee through Jeſus Chriſt, which I had attained by my former Repentance and Amendment, and now conſider and find myſelf liable to thy Wrath, and obnoxious to thy Judgments both Temporal and Eternal.

Correct me, O Lord, but with Mercy, leſt thou bring me to nothing: I know that the Wages of Sin is Death; but I humbly beſeech thee, O merciful God, who art ſlow to Anger, and of great Pity, and wouldſt have none to periſh, but all to come to Repentance, ſpare

me, and grant me farther Time for Repentance, that I may finish the Work thou hast given me, and which I now purpose and resolve to make the great Business of my future Life.

Be pleased, O Lord, for thy Son's Sake, and for thy Goodness Sake, to pardon and forgive what is past; and give me Grace to bring forth the Fruits of Repentance in Newness and Holiness of Life.

Blessed be thy Goodness, that there is Hopes and Assurance for returning Sinners, in and through Christ, who was pleased to shed his Blood, as a meritorious Sacrifice, Expiation and Atonement for the Sins of the World.

O let that Blood of Christ, who, thro' the eternal Spirit, offered himself without Spot to God, purge my Conscience from dead Works, to serve thee the Living God, and purify my Soul from all Sin and Uncleanness, that I may find the Power of his Death in my dying to Sin; and rising unto Righteousness; in having the old Man crucified with him, that the Body of Sin may be destroyed; that henceforth I may not serve Sin, but that I may live as becomes the Gospel; as it becomes one who professeth Godliness, and a most holy Religion, and who hath, by solemn Vows, undertaken to

live

live according to the Precepts of it, and to deny all Ungodlineſs and worldly Luſts: Oh! make me truly ſenſible, and always to keep in Mind, that on the Performance of the Duty of a Chriſtian depend all my Hopes of Pardon and Happineſs, and all the Benefits that Chriſt has purchaſed for me.

To this end let me ſeriouſly conſider, that the Chriſtian Life is a continual Warfare; that we are beſet with many and great Dangers; and that the Devil goeth about, like a roaring Lion, ſeeking whom he may devour; that ſo I may give the more Heed to make my Calling and Election ſure: Grant that I may watch and pray, leſt I enter into Temptations, or they get the Advantage over me; and grant, that I may avoid all Occaſions of Falling, and never ſet myſelf in the Way of Temptations, but keep at the greateſt Diſtance from them.

Let me likewiſe conſider, that if after I have eſcaped the Pollutions of the World, I ſhould again be entangled therein, and overcome; that the latter End will be worſe than the Beginning; and that it had been better for me, not to have known the Way of Righteouſneſs, than after I have known it, to turn aſide from the holy Commandment.

O God, who didſt ſend thy Son into the World to free us from Sin, and to redeem us from all Iniquity; Grant that on my ſincere Endeavour I may be kept from all preſumptuous Sins, leſt they get the Dominion over me. And that I may conquer and overcome all my corrupt Affections and ſinful Diſpoſitions, and may attain all thoſe Graces which are neceſſary for my Salvation. *** That in the Exerciſe thereof, and of all other Chriſtian Vertues and Graces, for the time to come, I may grow ſtrong in the Lord, and never let go my holy Profeſſion, but may proceed from Strength to Strength, that ſo an Entrance may be miniſtred to me abundantly into thy everlaſting Kingdom, through Jeſus Chriſt our Lord. *Amen.*

A Prayer for the Societies.

O Lord Almighty, faithful and true, who by thy holy Prophet haſt told us, That from the Riſing of the Sun, unto the Going down of the ſame, thy Name ſhall be great among the Gentiles, and in every Place Incenſe ſhall be offered unto thy Name, and

Mal. i. 11.

and a pure Offering; for thy Name ſhall be great among the Heathen: Bleſs and proſper, I beſeech thee, the Endeavours of the Society eſtabliſhed among us, for the Propagation of the Goſpel in Foreign Parts: Take thou from them, to whom the glad Tidings of Salvation ſhall be preached, all Ignorance, Hardneſs of Heart, and Contempt of thy Word; ſo that thy Word being ſown in good and honeſt Hearts, it may bring forth Fruit abundantly to thy Honour, and the Salvation of their Souls: And grant, that all who have heard and received it, may live according to its Doctrine and Precepts, and by Holineſs of Life, and Zeal for thy Glory, may become eminent Examples to all about them.

Bleſs all the Religious, and other Societies amongſt us, for Chriſtian Conference, and Works of Charity; for the Promoting of Chriſtian Knowledge and Practice amongſt the Poor and Ignorant; and for Putting the Laws in Execution againſt the Vicious and Prophane.

O Lord, increaſe the Number of theſe Societies, and grant them all to chooſe the beſt and moſt inoffenſive Means for accompliſhing their ſeveral Ends, and to proſecute them diligently, and with a Zeal directed by Wiſdom and Prudence. And grant, that all of them being free from

from all worldly Intereſts, may ſtedfaſtly purſue the Advancement of thy Glory, and the Good of Mankind.

And grant, O God, that no Good thou ſhalt vouchſafe to bring about by their poor Endeavours, may tempt them to think highly of themſelves, but modeſtly and humbly.

Remove all unreaſonable Prejudices againſt their Deſigns; ſhed forth thy Love abroad in their Hearts, and make them zealous of all good Works, that they may chearfully embrace all Opportunities of doing Good to the Souls and Bodies of Men, and not be diſcouraged at any Difficulties or Oppoſitions they may meet with.

O God, hear their Prayers for themſelves and others; defend them from the Rage of Satan, and from the Malice of evil Men; perfect Holineſs more and more in their Hearts; and unite them more to one another in thy Truth, and in the Bond of Love; and make them zealous of all good Works, according to the Command and Example of Jeſus Chriſt, who went about doing Good; for whoſe Sake, I beſeech thee, to hear me. *Amen.*

A Prayer for a Perſon engaged in a Law-Suit, or like to be ſo.

O Thou Sovereign Lord and Governor of the World, to thee all Judgment belongs, and to thee I ſubmit myſelf, in the Cauſe wherein I am (likely to be) engaged. I have endeavoured according to the beſt of my Power and Skill, faithfully to examine and conſider the Juſtice of my Cauſe, before I durſt lay it at thy Tribunal; convince me, O Lord, if I am under any Miſtake; direct and aſſiſt me under all the Difficulties and Incumbrances, which I am like to meet with; and in thy good Time put a happy and peaceable End to the Buſineſs which I (am about to undertake) have undertaken.

To which end, give me that Wiſdom from above, which is peaceable, gentle, and eaſy to be intreated; that nothing may be wanting on my part, to bring this Matter to a ſpeedy and friendly Concluſion; and diſpoſe the Heart of my contending Brother to the like peaceable Inclinations: Teach us to lay aſide

all

all Fondneſs and Partiality, and enable us continually to practiſe that Chriſtian and equitable Law, of doing as we would be done by.

But if this Matter be too hard for us, and if it be thy good Pleaſure, that I ſhall be engaged in a Law-Suit; (and ſince it is thy good Pleaſure, that I am engaged in Law) grant me the Help of thy Grace, that I may contend for Right more than Victory; that nothing may be done through Malice, Strife, Pride, or Vain-Glory; that no Profit or Advantage whatſoever may prevail upon me, to tranſgreſs the Laws of Juſtice and Charity; nor any illegal Practice or hard Uſage, which I may meet with from my Adverſary, ever provoke me to the like Injuſtice, or to any unchriſtian Behaviour towards him; but that during the whole Courſe of Law, I may preſerve a friendly, peaceable, and equitable Temper of Spirit; ſubmitting the Event to thy Fatherly Wiſdom and Diſpoſition, who knoweſt what is moſt neceſſary and convenient for me.

And, I beſeech thee, to keep me conſtantly under ſuch a Senſe of thy All-ſeeing Providence, and ſuch a Dread of thy Juſtice, that I may never offer the leaſt Wrong or Injury to any Man; but on the contrary, make me willing and ready (accor-

(according to thy Command) to ſuffer ſome Injuries, rather than expoſe myſelf and Neighbour to thoſe Evils and Temptations, which we may be liable to in procuring a legal Satisfaction; eſpecially, let me never dare to commit any Fraud or Oppreſſion under the Colour or Pretence of Law; nor venture to ſupport myſelf in the moſt juſt Cauſe, by any unlawful Means. Make me prudently to conſider, that whatever Injuries may happen to me, by the Fraud or Injuſtice of Man, are by thy Permiſſion; as a Tryal of my Patience, or a Correction of my Offences, or for ſome other wiſe and good End of thy Providence; and that thou who art the Sovereign Diſpoſer of all Things, canſt, and I hope wilt, make up whatever Loſs ſhall befall me, when it hath effected the Ends for which thou waſt pleaſed to inflict it; that ſo, in the mean time, I may be patient and ſubmiſſive to thy Will, conſidering that thou haſt an abſolute Right to all that I poſſeſs.

I beſeech thee alſo, let the Remembrance of thy Mercies and Forgiveneſs towards me, fill my Heart with ſuch a Chriſtian Love and Compaſſion, that I may never contend with my Neighbour to gratify my own corrupt Nature, nor take delight in his Sufferings: But let the

the Senſe of what thou haſt done and ſuffered for me, baniſh all covetous Deſires from my Soul, and excite in me a Compaſſion towards thy diſtreſſed Members; for thy Sake, forgiving my Fellow-Servants, as I hope myſelf to be forgiven, when thou ſhalt come to judge the Quick and the Dead. Grant this, O merciful Father, for Jeſus Chriſt's Sake, our only Saviour and Redeemer. *Amen.*

A Prayer for one that deliberates about Marriage.

O GOD, the Creator and Preſerver of Mankind, who haſt inſtituted the Holy State of Matrimony, as the only Way to continue the World, and for the Comfort of Man's Life, under the various Evils, Cares, and Labours of it, by the mutual Society and Help that married Perſons ought to have one for the other, both in Proſperity and Adverſity, and for the Good of humane Society, by preventing many Confuſions, and promoting Concord therein: Grant, that now I have Thoughts of entring into this State, I may ſo ſeriouſly conſider the

the chief End of its Institution, as not to enterprize the same unadvisedly, lightly, or wantonly, to satisfy my carnal Lust or Appetites; but reverently, decently, advisedly, soberly, and in the Fear of God.

Let me seriously weigh and consider before-hand, the solemn Vow and Promise I shall then make, so as never to entertain any Thoughts of it, without a sincere Purpose of Heart, and firm Resolution of Mind to perform the same.

Let me consider, that if I marry, my future Happiness, or Misery of Life will very much depend on the Choice I make; that with whomsoever I marry, I venture the being Happy or Unhappy all my Days; and that I shall be obliged by thy Holy Laws to love my Partner, and no other, till Death.

Let not a wild and sensual, a heedless and inconsiderate Spirit rule me in this momentous Change of my Life. [And since I am young, and under the Care and Direction of others, as I expect thy Blessing, let me listen to their Advice, and better Judgment in this Matter.]

This is to be used by a Person under the Care of Parents and Guardians.

Let

Let Reaſon and Religion, Prudence and Conſideration; and above all, thy good Providence, direct my Choice; and let my chief Ends be thoſe for which Matrimony was ordained.

Let me chiefly aim at Religion and Vertue, Wiſdom and Diſcretion, and ſuch other good Qualities and Diſpoſitions in a Partner, as are moſt likely to laſt and continue, and not ſuch as only pleaſe for a Time, and will bear little ſatisfactory Reflexion afterwards.

O Lord, the ſovereign and wiſe Diſpoſer of all Things! Grant I may duly conſider, that a Man's Heart deviſeth a Way, and propoſeth a Deſign to make his Life eaſy and happy: Yet, thou, O Lord, directeſt his Steps, and determineſt the Event, and giveſt ſuch Iſſues, as it pleaſes thee, and, when thou ſeeſt fit, many Times quite contrary to what he intended and perſuaded himſelf of; I know the Way of Man is not in himſelf, it is not in Man that walketh, to direct his own Steps.

Let me therefore in all my Ways acknowledge thee, that thou may'ſt vouchſafe to direct my Paths: Let me not truſt to my own Prudence, Care, Skill, or on any humane Aid; but let me ſeek to engage thy good Providence on my Behalf, and only regard to do my own Duty;

Duty; because the Events are thine, and thou canst turn the fairest Prospects of Happiness to my Punishment and Misery: And far be it from me, O God, to endeavour to rescue them out of thy Hand by Fraud or Falshood, or by using any dishoneſt or unworthy Means to bring this or any other Purpose about; always remembring, that *he that walketh uprightly, walketh surely.* And let me wait thy Time, and think that always best; for thou only knowest what Things are joined to, and are the Consequences of others, and what is fittest for me, and for my greatest Happiness; and hast promised, that all Things shall work together for Good to those that love thee: In Confidence hereof, let me rest satisfied with that State and Condition (whatever it be) that thou in thy Wisdom and Goodness shalt order me. O Lord, vouchsafe to hear my Prayers, which I offer through the Mediation of Jesus Christ my Saviour. *Amen.*

A Prayer for a married Man in behalf of his Wife.

Almighty God and merciful Father, who by thy Wiſdom and Providence haſt appointed the ſeveral Places and Stations of Men in this World: Thou haſt called me to the State of Marriage, which is honourable, becauſe inſtituted by thee; and which thou haſt ordained for the Comfort and Happineſs of us thy Creatures, and for many other wiſe and good Ends. Sanctify it to me, I humbly beſeech thee, and grant, that I may never abuſe it to any baſe or unworthy Purpoſes, but ſo behave myſelf under this, and all other Conditions of my Life, as becomes the Servant of the ever bleſſed Jeſus.

To this end, O Lord, give me a meek and gentle Spirit, a Spirit of Love and Kindneſs, and Charity, that is not eaſily provoked, nor apt to entertain angry and unkind Reſentments; that I may love my Wife with a hearty and ſincere Affection.

Let

Let me never exercise that Authority thou hast given me, in a severe, arbitrary, and tyrannical Manner; but with Kindness and Condescension, Prudence and Discretion, endeavouring, as much as in me lies, to make my Wife easy and happy all her Days; and grant, that she may never, by any Follies or Extravagance of mine, be made miserable while I live, nor left destitute and unprovided when I die.

Make me faithful and conscientious, O Lord, in the Discharge of that solemn Vow and Promise which I made upon my entring into this holy State, and of those Duties which it engages me to: O let me never wander after strange and forbidden Pleasures, nor be inordinate in the Use of those that are lawful; but grant, that all my Actions may be governed by the Rules of Purity and Holiness, of Justice and Sobriety, having always before my Eyes that strict Account which I must one Day give.

O let me never waste and consume my Time and Substance in Surfeiting and Drunkenness, in Riot and Disorder; and since thou hast taught me, that he is worse than an Infidel, that provideth not for his own, grant that by Diligence and Industry, and by thy Blessing accompanying all my Endeavours, I may be enabled

to provide for my Wife and Children, in ſuch a manner, as may conduce to their Happineſs both here and hereafter.

O let thy Bleſſing reſt upon the Head of her, whom thou haſt given to be my Wife: Give her Length of Days, (if it be thy bleſſed Will) and increaſe in her ever more and more the Vertues of Meekneſs and Humility, of Kindneſs and Condeſcenſion, and all other Divine Vertues, that ſhe may be an Ornament to her Sex, and a real Bleſſing and Comfort to me.

Let all Strife and Contention, all Heat and Paſſion, Repinings and Diſcontent, be far from us; and let true Chriſtian Love and Peace dwell in our Hearts. Make us eminent Examples to all about us, of a holy and blameleſs Converſation; and grant, that we may live together in an inviolable Bond of Love and Friendſhip, bearing with one another's Infirmities, and ſtudying to promote the Welfare and Happineſs, the Support and Comfort of each other: O make us ſo faithfully to diſcharge all our Duties in this Life, that when thou ſhalt be pleaſed to take us hence, we may dwell with thee in Life everlaſting, through the Merits of thy dear Son Jeſus Chriſt our Lord. *Amen.*

A Prayer for a married Woman in behalf of her Husband.

O Almighty God! thou art the Sovereign Lord of Heaven and Earth, and ordereſt and diſpoſeſt all Things, and all Perſons, as it ſeemeth beſt to thy godly Wiſdom: Thou haſt been pleaſed to call me to the State of Marriage, which is honourable, becauſe inſtituted by thee, and which thou haſt ordained for the Comfort and Happineſs of us thy Creatures, and for many other wiſe and good Ends. Sanctify it to me, I humbly beſeech thee, and grant that I may behave myſelf under this, and all other Conditions of my Life, as becomes the Servant of the ever bleſſed Jeſus.

To this end, O Lord, give me a meek and humble Spirit, a Spirit of Love and Gentleneſs, that is not eaſily provoked, nor apt to entertain angry and unkind Reſentments; that I may never be guilty of any unbecoming Carriage towards him, whom thou haſt given to be my Husband; but that I may love, honour and obey him, as thou haſt commanded

me, and I have moſt ſolemnly engaged to do.

Let me never be of the Number of thoſe, who think hardly of thy Laws, which, I am ſenſible, O Lord, and fully perſuaded, are juſt and reaſonable, and highly conducing to the Good of thy Creatures: And ſince thou haſt thought fit, that Wives ſhould be in Subjection to their Husbands, grant that I may never be found to oppoſe thy Will, but readily and chearfully ſubmit to his Authority, whom thou haſt been pleaſed to ſet over me.

Deliver me, O my God, from all Pride and Vanity, from all Affectation and Self-conceit; and ſuffer me not, I beſeech thee, to employ my Thoughts and Study, how to adorn a corruptible Body, (which will ſhortly be ſtript of all its gay Attire, and be a Prey to Worms and Rottenneſs) and in the mean time neglect to cultivate and improve my Mind, that better and nobler Part; but grant that I may labour to adorn my Soul with heavenly Graces and good Diſpoſitions, and may eſteem the Ornament of a meek and quiet Spirit, which is in thy Sight of ſo great Price, far more beautiful and becoming than all that outward Dreſs and Gaiety, which fooliſh People ſo much doat on.

O let me never be conformed to the wicked Cuſtoms of the World, nor waſte my precious Hours in unprofitable Amuſements, much leſs in the Purſuit of thoſe vain and ſinful Pleaſures, which wound and debaſe the Soul, and which (how pleaſing ſoever they may now appear) will one Day end in bitter and ſevere Reflexions: But, Lord, do thou inſpire me with a Love to Vertue and Religion, and to thoſe Pleaſures which are above; that all my Recreations and Diverſions, all my Buſineſs and Employments may be ſuch as are ſuitable to the Condition wherein thou haſt placed me, and as becomes a Woman profeſſing Godlineſs.

Grant, O gracious Lord, that not only my Thoughts and Deſires may be chaſte and pure, but that all my outward Actions and Behaviour may be agreeable thereunto, free from all juſt Cauſe of Suſpicion and Offence, and not ſo much as ſullied with the leaſt Appearance of Evil.

O make me faithful and conſcientious in the Diſcharge of all thoſe Duties, to which the State I am now in engages me.

Finally, O Lord, I beſeech thee to ſend thy Bleſſing upon my Husband; give him Length of Days (if it be thy

bleſſed Will) and increaſe in him ever more and more the Graces of thy Holy Spirit. Grant that I may do all that in me lies to make his Life eaſy and comfortable, by a kind and obliging Conduct and Behaviour towards him, and by conforming myſelf to all his juſt and reaſonable Deſires.

Let all Strife and Contention, all Heat and Paſſion, Repinings and Diſcontent, be far from us; and let true Chriſtian Love and Peace dwell in our Hearts: Make us eminent Examples to all about us, of a holy and blameleſs Converſation; and grant that we may live together in an inviolable Bond of Love and Friendſhip, bearing with one another's Infirmities, and ſtudiouſly endeavouring to promote the Welfare and Happineſs of each other: O make us ſo faithfully to diſcharge all our Duties in this Life, that when thou ſhalt be pleaſed to take us hence, we may dwell with thee in Life everlaſting, through the Merits of thy dear Son Jeſus Chriſt our Lord. *Amen.*

A Prayer to be uſed either by a Father or Mother for their Children.

O Lord, make me a kind and tender Parent, truly careful and ſolicitous to promote the Welfare and Happineſs of my Children. Let thy good Spirit aſſiſt me to form in their tender Minds the Principles of Vertue and Religion, to teach them to remember thee their Creator in the Days of their Youth, and to bring them up in thy Fear and Love: Let me make it my conſtant Care and Endeavour to wean them from all Pride and Vanity, and to ſet before them the Example of a holy and religious Life.

O let the powerful Efficacy of thy good Spirit root out of their Hearts all corrupt and ſinful Affections; and inſtead thereof, do thou ſow the incorruptible Seed of thy Grace, that they may become Partakers of thy Divine Nature, and may bring forth in their Lives the Fruits of Righteouſneſs and true Holineſs.

Defend them, O Lord, I beſeech thee, againſt the Evils and Temptations of this

World, and grant that they may never be led away by the wicked Cuſtoms and Examples, the Luſts and Vanities of it; but obediently keeping thy holy Will and Commandments, and walking in the ſame all the Days of their Lives, they may be Inſtruments of thy Glory, by doing Good in their Generations; and after they have ſerved thee faithfully in this World, they may hereafter be made Partakers of everlaſting Happineſs in that which is to come, through Jeſus Chriſt our Lord. *Amen.*

A Prayer for a Maſter or Miſtreſs.

O GOD, make me, I beſeech thee, a kind and gentle Maſter, forbearing all cruel and ſevere Uſage towards thoſe thou haſt placed in Subjection under me, as knowing I have a Maſter in Heaven, with whom is no Reſpect of Perſons. Let me never be ſo wicked, as to put my Servants upon Cheating and Lying, or any other baſe or unworthy Practices; but give me a tender Care and Concern for their Souls, that they may never periſh through any Neglect or Fault of mine.

Let

Let me imitate the Example of thy Servant *Joſhua*, and reſolve that both I and my Houſe will ſerve thee. To which end, give us Grace daily to offer up our joint Prayers and Praiſes to thy Divine Majeſty, and to be frequent in attending upon the Publick Offices of Religion, and to ſpend ſome Part of thy Sabbath together in Prayer, and other holy Duties. Grant this for the Sake of Jeſus Chriſt. *Amen.*

A Prayer for a Perſon in Private, upon any Day of Publick Faſting and Humiliation; which may be uſed after the Morning Service of the Day is over.

O Moſt great and mighty God! Thou art a conſuming Fire to all rebellious and diſobedient Sinners, but a moſt tender and compaſſionate Father to ſuch as truly repent and turn unto thee: Thou art a God of infinite Power, Holineſs, and Purity; thou loveſt Righteouſneſs, and hateſt Iniquity, and who can ſtand in thy Sight, when thou art angry? O Lord, when I conſider the

Greatneſs of thy Majeſty, and reflect upon my own Nothingneſs and Vileneſs, I am afraid to ſpeak unto thee. But, O bleſſed God, thou haſt vouchſafed to declare thyſelf a God gracious and merciful, forgiving Iniquity, Tranſgreſſion, and Sin:

Hear me therefore, O moſt merciful Father, and look with Pity upon me, who, in the behalf of myſelf, and of the ſinful People of this Land, have preſumed, in Confidence of thy great Goodneſs, to fall low on my Knees before thee, begging for Mercy and Pardon at the Throne of Grace.

O Lord, I do moſt ſorrowfully confeſs, that we are a wicked and rebellious People, notwithſtanding the manifold, and often repeated Mercies which thou haſt vouchſafed us. Thou haſt ſhewn us wonderful Things in thy Goodneſs, O God of our Salvation, and haſt hitherto protected both our Church and Nation from ſecret Treachery, and open Violence. Thou haſt continued to us the Light of thy glorious Goſpel, the Benefit of thy Word and Sacraments; thou haſt preſerved to us our Holy Religion, reformed from thoſe Errors and Corruptions, which prevail in many other Nations; and haſt bleſſed us with Liberty, Safety, and Plenty; whilſt ſo many of

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our Brethren Abroad are perſecuted and enſlaved, and whilſt other Countries have groaned under the Miſeries and Calamities of Tyranny, Bloodſhed, and Ruin. Thou haſt given us fruitful Seaſons, and many other great and invaluable Bleſſings; and for many Years haſt preſerved us from Famine, Peſtilence, and Earthquakes, and from Civil and Inteſtine Wars; and when thou haſt corrected us, it has been like a kind and tender Father, in Mercy and Gentleneſs, letting us ſee, that not our Ruin, but our Amendment was intended thereby.

And now, O Lord, after all theſe Obligations, all theſe Bleſſings, what manner of Perſons ought we to have been in all holy Converſation and Godlineſs? But alas! to our Shame and Confuſion it muſt be confeſſed, that we have ſhewn ourſelves very unworthy of theſe thy Mercies; and inſtead of making ſuitable Returns for thy Goodneſs and loving Kindneſs, have, by a long Courſe of Sin and Rebellion, greatly provoked thy Wrath and Indignation againſt us. We have blaſphemed that holy Name whereby we are called, and by our enormous Practices have made our Lives as notorious for Vice, as they ſhould have been eminent for Vertue and Piety.

We have abuſed our Plenty, by Riot and Luxury; our Liberty, by Licentiouſneſs; our Eaſe and Safety, by Strife, and Envyings, and Diviſions amongſt ourſelves. We have not expreſſed a due Senſe of the ineſtimable Benefits of the Goſpel, nor brought forth Fruits worthy of it; but while we call ourſelves Chriſtians, commit ſuch Things as ought not ſo much as to be named among us. Nay, O Lord, ſo little do we retain of the Power of Godlineſs, that many among us have now caſt off the very Form thereof, denying the Lord that bought them, and all the Revelations that he has made of his Will; trampling upon all that is Sacred, and not only think, but ſay, there is no God.

This, O Lord, is the ſad and deplorable State of this ſinful Nation; which I unfeignedly grieve for, and lament before thee; and the more, becauſe my own Sins (with Sorrow I confeſs it) have contributed to fill up the Meaſure of our Iniquities.

I confeſs, O God, that I have grievouſly offended thee, by (*Here you may name your own particular Sins.*)

It is of thy Mercy, O God, that we are not conſumed, and becauſe thy Compaſſions fail not; for ſhould'ſt thou have dealt with us after our Sins, and rewarded

ed us according to our Iniquities, we had long before this been like as *Sodom* and *Gomorrah*, or ſwept away by ſome other ſudden and ſevere Deſtruction.

But, O merciful Father, thou haſt ſhewn thyſelf to be a God gracious and merciful, ſlow to Anger, and of great Kindneſs, not willing that any ſhould periſh, but that all ſhould come to Repentance: Thou haſt ſpared us, when we deſerved Puniſhment, and in the midſt of Judgment haſt remembred Mercy.

In Mercy, O God, awaken us all to a true and deep Senſe of our manifold and often repeated Provocations; and for thy Name's Sake, and for the Sake of thy Son Jeſus Chriſt our Lord, pardon the great and crying Sins of this whole Nation; and in a more particular manner, I beſeech thee to pardon me, who now humble myſelf before thee, and forgive all my Sins, which have helped to increaſe thy ſevere Diſpleaſure againſt us.

Waſh away all our Sins in the Blood of the ever Bleſſed Jeſus: And, Oh! be thou reconciled unto us, who are now ſeeking unto thee in Faſting and Prayer: Spare thy People; O good Lord, ſpare them; and grant that we may ſo turn from all our evil Ways, that Iniquity may not be our Ruin.

Make

Make us, in this our Day, to ſee the Things that belong to our Peace, before they are hid from our Eyes; leſt that dreadful Day come upon us, when all Opportunity of reconciling ourſelves to our offended God ſhall be taken from us.

And do thou ſo effectually convince every one of us, of the great Evil of Sin, and what dreadful Puniſhments will inevitably fall upon thoſe that perſiſt in it, that we may forſake all our Sins and Wickedneſs, and turn unto thee the Lord our God. Fill us with ſuch a Godly Sorrow for our Sins, as may work in us a true Repentance not to be repented of; and grant that we may now be ſo truly humbled for them, that this may be ſuch a Faſt as thou haſt choſen: A Faſt that may looſe the Bands of Wickedneſs, wherewith we have been ſo long tyed and bound, that we may be ſet free from every evil Way, and may no longer abuſe thy Mercies, nor deſpiſe thy Judgments; but may become a peculiar People zealous of good Works; that ſo thou may'ſt turn from thy Diſpleaſure againſt us, and delight over us, to do us Good, to build us up, and not to deſtroy us.

Hear, O Lord, and anſwer my Prayers, that go not out of feigned Lips: O let

let them prevail with thee for Mercy for myſelf, and all this People; even ſuch a Meaſure of thy Grace, as will at length reclaim us, through the Merits and Interceſſion of thy dear Son Jeſus Chriſt our Lord. *Amen.*

A Prayer upon the ſame Occaſion; which may be uſed after the Evening Service.

O GOD, thou art great, and doſt wondrous Things, thou art God alone! Thou takeſt Vengeance of thoſe that contemn thy Laws, but haſt in all Ages wonderfully condeſcended to the Interceſſions of thy Servants, which have feared thee, and called upon thy Name; behold with Pity and Compaſſion this Church and Nation, now humbling itſelf before thee; accept our Humiliation, and hear the Prayers which have been this Day offered up at the Throne of Grace; and grant they may be effectual, through the Interceſſion of thy dear Son, to obtain Mercy and Pardon for the ſinful People of this Land.

O Lord, I confeſs, that thou may'ſt juſtly be diſpleaſed with us, for our great and manifold Provocations, and that we are no more worthy to be called, or dealt with as thy Sons or Servants, whom neither thy Judgments have driven, nor thy Mercies led to Repentance: O be thou graciouſly pleaſed to look upon us in the Son of thy Love, and give us ſuch a deep Senſe of the Evil of our Doings, that we may truly repent of, and ſo effectually turn from all our Tranſgreſſions, that thou may'ſt be reconciled, and at Peace with us; and that our Humiliation and Repentance may ſo effectually work upon every one of us, that we may cleanſe ourſelves from all Filthineſs both of Fleſh and Spirit, perfecting Holineſs in thy Fear; and that inſtead of thoſe abominable and crying Sins, which ſo openly now reign among us, Religion, and all the Bleſſed Fruits of it, may flouriſh and increaſe in this Land.

Remove from us, O merciful Father, the Evils which our Sins have brought upon us, and avert thoſe dreadful Judgments, which we have juſt Cauſe to fear; and however thou may'ſt think fit to puniſh and correct us, yet take not from us, O Lord, I beſeech thee the Light of thy glorious Goſpel; but grant that it may break in ſo powerfully upon

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all our Hearts, that we may see the great Danger we are in, and may resolve in good Earnest to give up ourselves to thy Obedience.

Stir up, O God, every Soul among us, to root out of our Hearts all Pride, and Wrath, and Bitterness; all Hatred, Malice, and Desire of Revenge; and whatsoever may hinder us from discerning and practising the Things that belong to our Peace; and inspire every one of us with true Christian Love and Charity, with Meekness of Wisdom, Lowliness of Mind, Patience, Long-Suffering, and forbearing one another in Love, that we may all henceforth be united in one holy Bond of Truth and Peace, of Faith and Charity, and may, with one Heart, and one Soul, join together in promoting the Honour and Glory of thy Name, the Interest of Religion, and the Happiness and Prosperity of these Kingdoms; that so thou, who art the God of Peace, may'st be our God, and dwell among us; and that we may be thy People, zealously devoted to thy Service and Obedience.

To this end, O Lord, I beseech thee, to bestow thy Blessings spiritual and temporal upon our Sovereign Lady the Queen, and all that are put in Authority under her, both in Church and State; bless them with Wisdom from above,

above, which is first pure, and then peaceable; make all their Consultations effectual to the Glory of thy great Name, the Preservation of thy Church and true Religion among us, the Honour and Safety of her Majesty, the Stability of our Times, and the Security, Peace, and Prosperity of all Estates and Conditions of Men among us.

Make all Magistrates, and other inferiour Officers, faithful and conscientious in the Discharge of that Trust which thou hast reposed in them; and grant, that they being truly Zealous for thy Glory, may constantly employ that Power which thou hast given them, for the Punishment of Wickedness and Vice; that so the Sins of Particular Persons may not become National, nor through the Connivance or Encouragement of those in Authority, bring down thy heavy Judgments upon us.

Be gracious, O God, to thy Holy Catholick Church, especially that Part of it, which thou hast planted in these Kingdoms; let no Design formed against it ever prosper; and grant, that all that name the Name of Christ, may depart from Iniquity, and live suitably to their Holy Profession.

Look down with Mercy and Pity upon the sad and mournful Estate of those, who

who now ſuffer for the Truth of thy Goſpel, and the Teſtimony of a good Conſcience; ſtrengthen their Faith, and animate their Courage; and grant that no Perſecutions may ever drive them to a Denial of the Truth. Shew thyſelf their mighty Deliverer, that all Men may ſee it, and ſay, Verily there is a God that judgeth in the Earth.

Enlighten all thoſe that are in Darkneſs and Error, and bring them to the Light, and Knowledge, and Practice of the Truth; and grant that all the Kingdoms of the World may be turned unto the Lord, and become one Flock, under the great Shepherd and Biſhop of our Souls, thy Son Jeſus Chriſt.

Bleſs and proſper the great Undertaking which this Nation is now engaged in: Go forth with our Fleets and Armies; bleſs them with Victory and Succeſs; and ſuffer not our Sins to provoke thee ſo far, as to deliver us up into the Hands of our Enemies; but ſend us, in thy good Time, ſuch a Peace, as may tend to the Glory of thy Great Name, the Preſervation of thy Church, and true Religion among us, and the Honour, Safety, and Proſperity of theſe Kingdoms.

This is to be ſaid only during the Continuance of the War.

Finally,

Finally, O Lord, I pray thee to extend thy Mercy, even to thoſe that hate us, and who, without any juſt Cauſe, are our Enemies: Diſappoint their Devices, and give them Repentance and better Minds; ſhed abroad thy Love in their Hearts, and endue them with a meek, humble, and charitable Spirit; and grant, that we being delivered from the Hands of our Enemies, may ſerve thee without Fear, in Holineſs and Righteouſneſs before thee, all our Days, through Jeſus Chriſt our bleſſed Lord and only Saviour. *Amen.*

A Thankſgiving and Prayer in private, on a Day ſet apart by Authority for commemorating any National Bleſſing or Deliverance.

" On which Occaſion may be alſo " uſed the General Thankſgiving.

BLeſſed and Glorious God, the Creator, Governor, and Judge of the World, our Deliverer, and continual Benefactor, I acknowledge thy great Bounty and Goodneſs to theſe Nations, as well as to myſelf in particular.

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I adore thy infinite Goodness, Wisdom and Power, whereby thou sometimes pullest down one Nation, and settest up another; and at other times makest one Nation to be a Blessing and Defence, or a Plague, or Scourge to another, in such a manner as serves best the Interest of thy Church, and most manifests thy Providence over the World, and makest thy Goodness, thy Justice, and thy Power, to be known to the Kingdoms of it; to the intent they should not at any time trust in the Arm of Flesh, nor abuse thy Blessings and Favours; but fear, and love, serve, and worship thee; who art a Rewarder of them that seek thee.

I render unfeigned Thanks unto thee, O most gracious God, that tho' for our Sins thou hast justly raised up Enemies, that seek our Ruin, yet thou hast not suffered them so to prevail against us, as to accomplish their cruel Designs; but hast hitherto afforded us Counsel and Strength to keep off all the dreadful Calamities and Miseries of War, Desolation, Distraction, and Slavery.

I thank thee for that Measure of Tranquillity, Safety, and Peace we enjoy at Home, whilst we are engaged in Wars Abroad; that we are not disturbed by Civil Commotions, but possess in Safety

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the many good Things thou beſtoweſt upon us; and that we have a Courſe of Common Juſtice open to us; and for the wholſome Air and Health of theſe Countries.

I thank thee for the great Plenty and Fruitfulneſs of them; and the many good Things we, by thy good Providence, obtain from other Places; as well for Health and Pleaſure, as for Food and Nouriſhment.

I thank thee, who art the God of all Order, and the Sovereign Good, Happineſs and Defence of all Societies and States, for the excellent Frame and Conſtitution of our Civil Government and Laws, and the wiſe and prudent Adminiſtration of them; for the Liberty and Freedom of our Perſons and Eſtates; whilſt ſome People live under Slavery, Tyranny and Oppreſſion; and others are forced to ſtrange Countries for Liberty and Relief.

Bleſſed be thy Name, O moſt merciful Lord God, that tho' for our Sins thou haſt frequently viſited this (City and) Country with thy Judgments, ſometimes by taking great Numbers of us away by Plague and Peſtilence; ſometimes by Fire, which conſumed our Goods, and waſted our Eſtates; and ſometimes by Storms and Tempeſts, which alſo waſted

wasted our Estates, and destroyed many of us, and weakened our Publick Defence against our Enemies; yet thou hast always in thy Judgments remembred Mercy; and hast not punished us according to our Deserts, nor left us without some special Marks of thy good Providence. More particularly, O Lord, I bless and praise thy Holy Name for the Mercies which we this Day commemorate.

But above all thy Blessings and Mercies, I render most humble and unfeigned Thanks to thee, most gracious and merciful Lord God, for thy distinguishing Favour to these Kingdoms, in that thou hast long since brought us out of Heathenish Darkness and Error, to the clear Light and true Knowledge of thee, and of thy Son Jesus Christ, and to a free Profession of thy true Religion and Worship.

For the free Use of thy Holy Word in our Mother Tongue, which also is preached unto us in Simplicity and Purity, by the Pastors and Ministers of thy Church, whom thou hast preserved in a constant Succession to teach and explain to us in these latter Days thy Holy Will, and to stir us up to an Obedience thereof.

I thank thee for the free Uſe of thy Holy Sacraments, and for all other the Means of Grace which we enjoy.

And for that thou haſt delivered us from Popiſh Superſtition and Error; and from ſundry Attempts that have been made to bereave us of thy true Religion and Worſhip eſtabliſhed amongſt us.

For theſe, and all other Bleſſings thou art pleaſed to give, and continue to us; bleſſed and praiſed be thy Holy Name, our Lord and Governor, who art excellent in all the Earth.

And, O Lord, I beſeech thee to hear the Prayers, and accept the Praiſes which have this Day been offered up unto thee, by the People of this Land; and give us all ſuch a Senſe of thy great Goodneſs, as may engage us to a true and ſuitable Thankfulneſs; ſuch as may appear in our Lives, by a holy and obedient Walking before thee all our Days.

Suffer us not to wax wanton or proud, careleſs and ſecure, and to forget thee the Lord our God, who haſt wrought ſuch mighty Works for us; but let this be the bleſſed Fruit of all thy gracious Dealings towards us, that we may turn from the Evil of our Ways, and live as a People whom thou haſt choſen, in ſo many remarkable Inſtances,

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to be the peculiar Care of thy Providence.

Make us truly ſenſible, O Lord, that it is thou, and thou only that haſt done theſe great Things for us; and, O let us never aſſume any Thing to ourſelves, but from the Conſideration of thy great Goodneſs towards us, walk humbly before thee, and ſo behave ourſelves in our ſeveral Places and Stations, with that Love to thee, and Charity to one another, with that dutiful Subjection to Her Majeſty, with that Zeal for thy Honour and Glory, and with ſuch a ſtedfaſt Perſeverance in thy pure and undefiled Religion, that thou may'ſt rejoice over us, to do us Good, and may'ſt continue to us and our Poſterity the Bleſſings we now enjoy, and add to them ſuch other Mercies, as thou in thy great Wiſdom and Goodneſs ſeeſt needful for us, thro' the Merits, and for the Sake of thy Son, and our alone Saviour Jeſus Chriſt. *Amen.*

A Prayer for a Perſon under Affliction.

O Moſt gracious God! who doſt not afflict willingly, nor grieve the Children of Men, I flee unto thee for Comfort and Support under the Troubles thou haſt laid upon me: I know aſſuredly, that this is thy Hand, and that thou, Lord, haſt done it. I acknowledge, thy Judgments are right, that thou of very Faithfulneſs haſt cauſed me to be troubled, and that my Sins have deſerved more grievous Puniſhments than I now ſuffer. I am fully convinced, that the Events of this Life are not left to Chance or Uncertainty, but are all under the ſteady and wiſe Diſpoſal of thy good Providence.

To thee therefore, O my God! do I direct my Supplications; beſeeching thee, O gracious God, who haſt a tender Love for all thy Creatures, and more eſpecially for thy faithful Servants, who repoſe all their Hope and Confidence in thy Mercy, to have Pity upon me, and to deal with me not according to my Sins, but after thine own great Mercy.

Mercy. Pardon, O Lord, all my paſt Sins; reſtore me to Peace and Favour with thee; conſider my Weakneſs, and let not my Troubles be more heavy or laſting, than what thou ſeeſt profitable and neceſſary for the Good of my Soul.

Make me truly and deeply ſenſible of my Condition, that I may ſee the Rod, and who hath appointed it; that I may be truly ſenſible of the Evil of Sin, as well as feel the Smart of Puniſhment. Humble me under thy Corrections: Awaken me thereby to a more conſcientious and zealous Performance of my Duty, to a Senſe of my ſpiritual Wants, to a Hatred of every Thing that is diſpleaſing in thy Sight: And ſo ſanctify my preſent Affliction, that by the Help of thy good Spirit, it may bring forth in me all the Graces and Vertues of a Chriſtian Life, and accompliſh the End for which it was ſent.

Let the Experience of thy Love and Favour towards me, throughout the whole Courſe of my Life paſt, teach me to reſign myſelf entirely to thee; to chooſe thee for my only Support and Comfort; to rely ſtedfaſtly on all thy Promiſes, and to wait with Patience till thou ſhalt ſee fit to deliver me.

Direct and enable me to uſe all proper and honeſt Means for freeing myſelf from my preſent Troubles: But however grievous they may prove, O let me not dare to do any Fraud or Injuſtice, or to caſt off my Dependence on thee, by calling in the Aſſiſtance of any of the Powers of Darkneſs for my Relief.

And if, for Reaſons beſt known to thine infinite Wiſdom, thou ſhalt ſee fit to continue this Affliction to me, thy bleſſed Will be done: Enable me patiently to bear, and contentedly to ſubmit to the Diſpenſations of thy good Providence, how contrary ſoever to Fleſh and Blood.

Suppreſs in me all murmuring and repining Thoughts: Remove from me all Inclinations and Averſions, but ſuch as agree with thoſe of the bleſſed Jeſus: Regulate my Affections and Deſires, and confine them to ſuch Objects only, as are well pleaſing in thy Sight. Thou knoweſt the ſureſt Way of making me happy; thou art infinite in Wiſdom, Loving-Kindneſs, and Mercy; therefore let thy bleſſed Will, in every thing, be my Choice and Satisfaction: I humbly ſubmit to thy Fatherly Diſcipline, for thou correcteſt in Mercy, and for my Profit. If therefore thou takeſt not away

way thy Rod, yet take away thine Anger. Let me see a Fatherly Affection in all thy Chastisements; and raise in my Soul an ardent Love and Desire after thee, which may fill me with an inward Satisfaction, with Peace of Conscience, and Joy in the Holy Ghost. Support and comfort me under all my Troubles; direct and counsel me in all Difficulties; carry me thro' all Tryals and Temptations, and in thy good time take thy afflicting Hand from me: And grant that these light Afflictions, which (in comparison) are but for a Moment, may work for me an exceeding and eternal Weight of Glory. Hear me, O Lord, for thy Mercies Sake, and for the Sake of thy Son Jesus our only Mediator and Advocate. *Amen.*

A Prayer for a Person troubled in Mind.

I.

O Blessed Lord, the Father of Mercies, and the God of all Comfort; look down, I humbly beseech thee, with Pity and Compassion upon a miserable Creature, under great Sorrow and Dejection of Mind.

I confeſs, O Lord, my Sins have deſerved much more grievous Puniſhments than I feel; and ſhouldſt thou be extreme to mark what I have done amiſs, I ſhould not be able to abide it. I will therefore betake myſelf to the Throne of thy Grace, and plead before thee thy gracious Promiſes, and the wonderful Expreſſions of thy Love and Mercy.

I will come unto thee for Succour; for thou haſt graciouſly invited all thoſe that travel, and are heavy laden. O pardon my Iniquities, that have provoked thy Wrath, and deliver me from the Sorrows and Miſeries which I feel and fear.

Have Mercy upon me, O God; for thou art my great Creator, and Almighty Preſerver. O receive me, and relieve me, and revive me. Take pity upon my ſorrowful Soul; and deſtroy not thou the Works of thine own Hands. Shut not up thy tender Mercies in Diſpleaſure; but make me to hear of Joy and Gladneſs, and to be ſenſible, that thou haſt ſtill the Bowels of a moſt tender Father.

I ſue unto thee for Mercy, in the Name of my Saviour the Bleſſed Jeſus, the great Mediator between God and Man: Regard that All-ſufficient Sacrifice, Oblation, and Satisfaction, which he made

made for all Mankind: Let it procure for me Pardon and Acceptance, who deſire unfeignedly to turn to thee: Let the Power of it prevail againſt all the Powers of Darkneſs: Let the Wiſdom of it make me wiſe unto Salvation: Let the Peace of it reconcile me to thee, and bring to me Peace of Conſcience, and Joy in the Holy Ghoſt.

II.

Eſpecially, O my God, preſerve me from all Diſtruſt and Deſpondency of thy Mercy; and all the ſad Effects of it. (" Let no Temptations ſo far prevail with me, as to put an end to my Days; but let me conſider, that I am thy Creature, and that thou only haſt a Right to diſpoſe of my Life; and that it is my Duty to ſubmit to the greateſt Troubles, when thou ſeeſt fit to lay them upon me.

This may be added, when a Perſon is under Temptations to Self-Murder.

Give me a right Underſtanding of myſelf and my Condition; of thy Threats and Promiſes; that I may never caſt away my Confidence in thee, nor place it any where but in thee; but make me to ſee and know, that it is in great Mercy thou haſt now

laid thine Hand upon me: O let me truly humble myſelf under thine afflicting Hand; and let me rather feel thy Terrors, than not feel my Sins, which muſt inevitably have plunged me in endleſs Miſery, if thy wonderful Mercy had not awakened my Conſcience, and given me a Sight of my Sins; and, therefore, however ſevere this Affliction may at preſent ſeem to me, thy Bleſſed Will be done: Bring me ſurely to thyſelf, by what Methods thou pleaſeſt; and teach thy Servant to be content.

III.

And, O Lord, if in thy infinite Wiſdom thou ſhalt ſee fit not to grant a ſpeedy Anſwer to my Prayers; yet let me not thereby be utterly caſt down, as one without Hope; but make me to wait with Patience for thy good appointed Time, when thou wilt clear up my Doubts, and ſcatter my Fears, and remove my Sorrows, and make me know aſſuredly, that it is good for me, that I have been afflicted. In the mean time, O Lord, ſtand by me in all my Tryals and Temptations; let not the Enemy of my Salvation prevail againſt me; but do thou comfort and aſſiſt me; and give me the Shield of Faith, whereby I may be able to quench all the fiery Darts of the Devil;

Devil; that trusting in thee, and in thy Promises, I may at last be more than a Conqueror; looking unto Jesus, the great Captain of my Salvation, who was himself made perfect by Sufferings, and is now at the Right Hand of God, making continual Intercession for us.

IV.

Have Mercy upon me, O Blessed Jesu, thou compassionate Lover of Souls; I come unto thee, for thy Merits are Infinite, and far surpass not only mine, but the whole World's Offences: I will therefore hope in thy Name, in thy Merits, and in thy Intercession: Thou art Almighty, and art able to relieve me; thou art all Goodness, and therefore willing to assist me. I confess with Grief of Heart, that my Sins are many, and very great; but greater is thy Mercy to penitent Sinners. Great is the Malice of the Powers of Darkness, and great is my own Weakness; but much greater is thy Power and Goodness: Therefore, when my Fears press hard upon me, I will hope in thy Mercy, and put my Trust and Confidence in thee. The Holy Scriptures assure me, that thou art able to save unto the utmost all that come unto God by thee; and thou hast promised, that those who come unto thee, thou wilt by no

means caſt out: Hear me, I beſeech thee, O merciful Saviour, in this my diſtreſſed Condition; ſpeak Peace to my troubled Conſcience; comfort and ſupport me under all Dejections of Mind; give me Patience and Submiſſion under thine afflicting Hand, and, if it be thy Will, a ſpeedy and happy Deliverance from my preſent Miſery; and ſay unto my Soul, I am thy Salvation.

V.

Have Mercy upon me, O bleſſed Spirit, God of Love, thou powerful Advocate, and ſweeteſt Comforter: Infuſe thy Grace into my Heart, and ſcatter there thy chearful Beams. Purify my Soul; and ſtrike me through with the Darts of thy Love: Kindle ſuch a holy Flame in my Breaſt, as may burn up all the Droſs of ſenſual Affections, and may poſſeſs, and purify, and ſtrengthen my drooping Soul. Come, Holy Spirit, in much Mercy come, and make me fit to receive thee into my Heart: Diſpell thoſe black irregular Thoughts and Apprehenſions, which terrify and diſcompoſe my Mind: And be thou to me a kind Comforter, and mighty Defence in all my Wants and Diſtreſſes, and my ready Helper in this Time of Need.

To

To him, therefore, who is able to keep us from falling, and to preſent us faultleſs before the Preſence of his Glory, with exceeding Joy; to the only wiſe God, Father, Son, and Holy Ghoſt, be Glory and Majeſty, Dominion and Power; and may'ſt thou receive from me, from Men, and Angels, continual Praiſe and Thankſgiving, Obedience, Love, and Adoration, for ever and ever. *Amen.*

A Prayer for a Perſon under Scruples of Conſcience, or under Fears and Doubts of his ſpiritual Condition.

I.

O Moſt bleſſed and gracious God, who only canſt heal a wounded Spirit, and quiet a troubled Mind; look with Pity on thy Servant oppreſſed with a Load of Miſery: Unto thee do I cry for Help: O thou great Phyſician of Soul and Body, uphold and comfort my weak and dejected Spirit, ſtrengthen it againſt all inordinate vain Fears and Terrors, and deliver me from all unpro-

ſitable Troubles of Mind, and cauſleſs Scruples of Conſcience.

Thou alone canſt relieve me; grant therefore, merciful Lord, to me thy Servant, Pardon and Peace; that I may be cleanſed from all my Sins, and ſerve thee with a quiet Mind, and glorify thy Goodneſs with a thankful and chearful Heart, all my Days.

II.

I take little Delight in any thing I do, no not in my ſpiritual Exerciſes, which once were, and ſtill ſhould be, moſt delightful to me. Eaſy things are become difficult, and difficult things ſeem almoſt impoſſible to me; and I am full of Fears, Jealouſies, and Suſpicions; but moſt of all am I apt to fear in this ſad Condition, that I have loſt thy Favour. I am greatly indiſpoſed for my own Buſineſs, loth to do any thing, and find a great Backwardneſs even in praying unto thee, O Lord my Strength, and my Redeemer.

Direct me to proper Means for the Removal of my Doubts and Scruples, and let me hearken to the wiſe Counſels and Advice of a prudent ſpiritual Guide, and ſuch other Perſons, as I ſhall conſult with; and make me always willing and ready to follow wiſe Inſtructions;

ſtructions; and ſuffer me not to be led away by the Deluſions of the Devil, or my own fooliſh and perverſe Will.

O Lord, hear this Prayer, which in Anguiſh of Spirit I make unto thee, for Jeſus Chriſt his Sake. *Amen.*

III.

O thou bleſſed Jeſus, who waſt made Man, and in our Nature tookeſt our Infirmities, (Sin only excepted) and waſt a Man of Sorrows, and acquainted with Grief, and once in Anguiſh of Spirit upon the Croſs, cried'ſt out to thy Father, and our Father, *My God, my God, why haſt thou forſaken me?* O thou moſt merciful, faithful, and unchangeable High-Prieſt, I beſeech thee, by thy infinite Compaſſion, to look down from Heaven with an Eye of Pity upon me, who am a miſerable Object of thy Pity, being ſore let and hindred in the Courſe of my Chriſtian Duties, by unaccountable Sadneſs and Dejection of Spirit. Thou knoweſt, O Lord, how often, and how exceedingly my Soul is troubled, and caſt down; thou ſeeſt how much it is diſquieted within me, and how grievous it is to me to be thus oppreſſed; and how uneaſy my preſent State is.

I beſeech thee, O bleſſed Saviour, hear my Complaint, and take away this Plague

Plague from me. It is with this moſt earneſt Petition, that I now come before the Throne of thy Mercy. Remove this Diſtemper, I beſeech thee, whether it be in my Body, or in my Soul, or in both: O ſpeak the Word, and I ſhall be whole. I ask this in Submiſſion to thy Will and Pleaſure: If it is ſent to me to puniſh me for my paſt Sins, or reſtrain me from Sins to come, or to make me humble, or exerciſe my Patience and my Truſt in thee; not my Will, but thine be done. Make me content to bear it, though it be a very ſore Affliction; if thou ſhalt think fit to continue it, ſupport me under it with the Aſſiſtance of thy Holy Spirit. But if I am fit for ſo great a Mercy, O let this Torment of Soul depart from me; that being reſtored to an eaſy, free, chearful, and active Frame of Spirit, I may ſerve thee with more Delight and Vigour, in all the Duties of my heavenly Calling. Bleſſed Jeſus, my Saviour and Redeemer, let my Complaint come before thee.

A Prayer for a Perſon in a State of Poverty.

O My God, infinite in Goodneſs, Power, and Wiſdom! on thee all Things depend; and thy Providence over-ruleth all Events: Riches and Plenty come from thee; and Poverty and Want are by thy Diſpenſation. I believe that for juſt and wiſe Reaſons, thou haſt allotted to Mankind very different States and Circumſtances of Life; and that thy good Providence hath deſigned my Benefit and Advantage, in all the temporal Evils, which have at any time happened unto me.

I confeſs, O Lord, my Sins have deſerved much more ſevere Afflictions; and that thou art kind and merciful in all thy Dealing with me. Thou haſt thought fit to place me in a mean Condition, to deprive me of many Conveniencies of Life, and to exerciſe me in a State of Poverty: But thou haſt hitherto preſerved and ſupported me by thy good Providence, and

haſt

* *Here let the Person recollect the Blessings he enjoys, as the invaluable Mercy of Health, the Assistance of Friends, Liberty,* &c.

hast blest me with Advantages * above some others, who labour under great Tryals and Afflictions. And above all, I enjoy the Light of thy glorious Gospel, and the Means of Grace, when many of my Fellow-Christians are debarred of these most valuable Comforts, and lie groaning under Persecution, Misery, and Torments. I consider, with humble Acknowledgment and Thankfulness, that I am still alive, and have the Opportunity of working out my Salvation; whereas many poor Souls are given up to the just Punishment of Sin, groaning out a sad Eternity, under inexpressible Pains, and unconceivable Miseries. These, O Lord, are very great Mercies towards me, and must silence my Complaints, if thou shouldst see fit to try me with greater Difficulties, than what thou hast hitherto laid upon me.

But, O merciful Father, who hast commanded and invited us to lay our Wants and Necessities before thee, help and relieve me, I beseech thee, under my present Circumstances; and if thou seest fit, bless me with such a Portion of the Comforts and Conveniencies of Life, that thereby I may be enabled to go on

more chearfully in my Station, to ſerve thee better, to love thee more and more, and more admire thy wonderful Bounty and loving Kindneſs towards me. Give me Health and Strength, and Abilities ſuited to my Circumſtances; direct me in the Uſe of honeſt Means, whereby I may obtain (*for myſelf and Family*) a comfortable Subſiſtence; and do thou ſucceed and proſper my honeſt Labours and Endeavours.

But, O Lord, if in this I know not what I ask; if greater Plenty, and the Comforts that attend it, are not convenient, but would prove Snares and Temptations to me, thy bleſſed Will be done: Support me, that I fall not into extreme Want; lay not more upon me, than thou ſhalt enable me to bear.

Supply the Want of worldly Bleſſings, by the Comfort and Support of thy good Spirit, whereby I may be made perfect in every good Work to do thy Will; that I may become rich in Faith, and an Heir of that Kingdom which thou haſt promiſed to thoſe that love thee: Make me devout, holy, and heavenly-minded; and ſo purify and cleanſe my Heart, that it may become an Habitation for thy Holy Spirit.

Enable me, likewiſe, O Lord, to exerciſe all thoſe Chriſtian Graces and Duties, which

which my preſent Circumſtances call for from me; let the Sharpneſs of temporal Wants put me upon conſidering what Miſery muſt attend the Loſs of my Soul: Let a Senſe of my Poverty ſtir up eager Deſires after the true Riches; and the leſs I have of this World, the more careful let me be to provide for the next; that I may ſeek an Inheritance incorruptible, and that fadeth not away: Let bodily Hardſhips convince me of the great Evil of ſpiritual Wants; that I may hunger and thirſt after Righteouſneſs. Give me Diligence and Induſtry in my Calling; and when I have done my Endeavour, make me to caſt all my Care upon thee, and to truſt thy Fatherly Goodneſs to provide for me. Let not the Contempt which ſome Perſons wrongfully caſt upon Poverty, or any Evil which I may endure, tempt me to any diſhoneſt Ways of getting; but let me chooſe rather to be poor than wicked, and to want any Thing rather than thy Favour. Cloath me with a meek, and quiet, and humble Spirit, which in thy Sight is of great Price: Give me a thorow Contentedneſs in my preſent Circumſtances; let me not dare to repine at my own Condition, or envy the Proſperity of others; but teach me to poſſeſs my Soul in Patience; that I may acknowledge

ledge thy Right and Sovereignty over me, and that thou art juſt and wiſe, and merciful in all thy Diſpenſations. Convince me of thy Fatherly Love, and enable me chearfully to reſign myſelf to thy All-wiſe Providence.

Teach me to look unto Jeſus, the Author and Finiſher of our Faith; who, to reconcile us to a State of Poverty, choſe to be born, and to live in a mean Condition, enduring Hunger and Thirſt, and Cold, and not having where to lay his Head; that by his Example I may be encouraged to ſit looſe to the World, and wean my Affections from temporal Objects; that being convinced of the Vanity and Emptineſs of this World, I may more and more delight myſelf in thy Love, and in the Practice of true Religion.

And do thou, O God, quicken and enlarge my Deſires after ſpiritual Happineſs, and thoſe Pleaſures which are at thy Right Hand for evermore; that through Faith and Patience, having finiſhed the Race which thou haſt ſet before me, I may be received into the Joy of my Lord. Grant this, O merciful Father, for the Sake of my Redeemer, the ever bleſſed Jeſus. *Amen.*

A Prayer to be uſed in Time of Temptation.

O GOD, our Refuge and Strength, who art a preſent Help in Time of Need, I fly unto thee for Succour againſt the Face of my Enemy, who has now lift up his Hand againſt me: His Strength is mighty, and his Malice great; and I, alas! weak, and unable to withſtand his Aſſaults: But, O thou, who art greater than all Things, ſend down thy Help from above, and reſcue me out of the Jaws of the devouring Lion; ſave me, and deliver me from the Temptations I am now under. In thee, O Lord, have I put my Truſt, O let me never be put to Confuſion; and however thou may'ſt think fit to make Tryal of my Love and Obedience, yet ſuffer me not, I beſeech thee, to be tempted above what I am able to bear; but make me a Way to eſcape, that I may not ſin againſt thee.

Lord, I have no Strength of my own; but all my Hopes, and all my Dependence is in thy Almighty Power and Good-

Goodneſs; thou art the Rock of Ages, and the Help of all that put their Truſt in thee; I know, thy Grace is ſufficient for me; O deny it not then to thy Servant, who now needs it, and moſt earneſtly deſires it; and though I am not worthy of the leaſt of all thy Mercies, yet, O merciful Father, have Compaſſion on me, and help me, that I may not be vanquiſhed in this Time of Tryal and Temptation.

To this end, O Lord, make me ſeriouſly to conſider the great Folly and Danger of Sin; that all its Pleaſures are ſhort and momentary, but its Puniſhment endleſs and intolerable; that no Satisfactions can compare with the Joys of a good Conſcience, nor any Trouble like that of a wounded Spirit: Convince me powerfully, O my God, how terrible a Thing it is to fall under thy Diſpleaſure; that what I am now tempted to, is hateful in thy Sight, a direct Contradiction to thy Will, a Breach of my Baptiſmal Engagements; and how pleaſant ſoever it may now appear, yet that there will come a Time, when this and all other the Allurements of this World will appear vain and contemptible; a Time, when all Workers of Iniquity ſhall periſh; when they ſhall call upon the Mountains and Rocks

Rocks to fall on them, and to hide them from the Face of him that ſitteth on the Throne, and from the Wrath of the Lamb; and when a Crown of Righteouſneſs ſhall be given to them, who have fought the good Fight, and kept the Faith.

O let me be ſo fully perſuaded of the Truth of theſe Things, that I may turn away my Ears from the deceitful Tempter, and reſolve to have no Fellowſhip with the unfruitful Works of Darkneſs; let me reſiſt the firſt Motions of Sin in my Mind, and fly from the Company and Converſation of thoſe that would ſeduce me to Evil, and betake myſelf to thoſe Means, which Reaſon and Religion, and the Dictates of thy Holy Spirit, ſhall inſtruct me, are proper to ſubdue the Temptations I am now under: And, Oh! let the mighty Power of thy Grace animate my Courage, and ſtrengthen my Faith, that nothing may ſtop me in my Chriſtian Warfare; but that fighting manfully under Chriſt's Banner, againſt the World, the Fleſh, and the Devil, I may at laſt triumph with him in his heavenly Kingdom, where there ſhall be no more Conflict with Sin, but I ſhall love and praiſe thee throughout all Ages. *Amen.*

A Prayer for a Perſon under Doubts of the Lawfulneſs of any Action.

O Lord God, thou art Light, and in thee is no Darkneſs at all; thou art the Inſtructer of the Ignorant, the Light of thoſe that are in Darkneſs and Error, and the Fountain of all Wiſdom, Knowledge, and Truth; I deſire above all Things to pleaſe thee, and to do thy Will; and it is a Trouble and Grief to me to conſider, that I have ſo often acted contrary to it; O that I may never do ſo again, that I may never more turn aſide to the dark Paths of Sin and Folly! O give me a wiſe and underſtanding Spirit, that I may know my Duty, and a Heart fully bent and determined to practiſe it.

More particularly, O Lord, I addreſs myſelf to thee at this Time, to enlighten my Underſtanding, and inform my unſettled Judgment, how to determine ſafely in the Matter, which at preſent I know not how to act in. Shew thou me the Way that I ſhould walk in, and leave me not to the Weakneſs of my own Reaſoning, which, without thy enlightning

lightning Grace, will lead me into the Ways of Error and Confuſion.

Give me, O Lord, I beſeech thee, ſuch an honeſt and upright Heart, that nothing in the World may be ever able to ſeduce me from my Integrity. Let not the Example of a Multitude perſuade me to do Evil, nor the moſt powerful Allurements of Riches, Honour, or any other worldly Advantage, turn me aſide from thy Commandments; but convince me more and more, how little it will profit me, to gain the whole World, and loſe my own Soul; that being poſſeſs'd with an awful Fear of thy Diſpleaſure, I may never dare to do any Thing, but what thou approveſt, and of which I may be able to give a comfortable Account at the great Day of the Lord Jeſus.

Direct me, O my God, to thoſe Means, which will inform my Underſtanding, and ſatisfy my Doubts; and if it ſhould be my Misfortune, after all my Enquiries, to fall into any unwilling Error and Miſtake, O Lord, lay it not to my Charge, nor let it ever provoke thy Anger againſt me.

But, O Lord, if it is thy good Pleaſure, that I ſhould ſtill remain under Doubts, give me Grace, I beſeech thee, to ſubmit to thy Will, and to wait with

Patience,

Patience, till thou ſeeſt fit to inſtruct me better; and whatever Advantage, as to this World, I may loſe by it, yet let me ſtill retain my Innocence, and have the Comfort and Support of a good Conſcience. Suffer me not to be ſo regardleſs of my eternal Intereſt, as for the Sake of any temporal Advantage to forfeit thy Favour, which is better than all the Enjoyments of this World.

O Lord, I leave myſelf in thy Hands; and I moſt humbly beſeech thee, to carry me through this and all other Difficulties, and bring me to that bleſſed Place of Reſt and Peace, where I ſhall be out of all Temptation and Danger of offending thee, and where I ſhall love and praiſe thee throughout all Ages.

Grant this, O merciful Father, for the Sake, and through the Merits of my dear Redeemer Jeſus Chriſt. *Amen.*

A Thanksgiving for Deliverance from any Trouble or Affliction either in Body or Mind.

O My God, Infinite in Goodneſs; I thy unworthy Servant, who have ſo deeply taſted of thy Fatherly Love, deſire with a grateful Heart to ſpeak of thy Bounty and loving Kindneſs towards me. I adore and bleſs, and praiſe thy Holy Name for all thy Mercies, both ſpiritual and temporal, from time to time beſtowed upon me; particularly, O Lord, I admire thy Goodneſs for delivering me from (thoſe bodily Afflictions, Troubles of Mind, or State of Poverty, *&c.*) wherewith I have lately been exerciſed. Thou, O Lord, haſt perfected thy Strength in my Weakneſs; thou haſt graciouſly heard my Prayer; thou haſt conſidered my Trouble, and known my Soul in Adverſity. Therefore will I praiſe the Lord ſo long as I live; ſo long as I have any Being, will give Thanks unto my God.

This is to be altered according to the particular Caſe.

And

And, I beſeech thee, O my God, let the due Remembrance of thy Mercies ſo thoroughly affect my Soul, that I may be aſhamed, as well as afraid to offend thee; that the Remainder of my Life may be dedicated to the Service of my God, who hath dealt ſo bountifully with me. Make me to place my chiefeſt Joy and Satisfaction in running the Ways of thy Commandments, now thou haſt ſet my Heart at liberty.

And, O Lord, I beſeech thee, to pity and relieve all thoſe who now labour under the like Difficulties, from which thou haſt graciouſly delivered thy Servant, or any other Adverſity. Give them Patience and Comfort under their Afflictions, and ſuch a reaſonable Truſt and Confidence in thee, as may be well pleaſing in thy Sight, that they may not be aſhamed of their Hopes; and in thy good Time deliver them from all their Troubles: And let thy Goodneſs excite me to help ſuch as I know in any Difficulty, according as I am able; that we all may praiſe thy Holy Name, and ſpeak of all thy marvelous loving Kindneſſes, and glorify thee, by walking before thee in Holineſs and Righteouſneſs all our Days; that at laſt we may be admitted to the Glory of thy Kingdom, through the Merits and Mediation of

our Saviour, to ſing Praiſes and Hallelujahs to thee, and to the Lamb for ever and ever. *Amen.*

A Prayer upon any Feſtival that relates to our Saviour.

I.

MOST Gracious God, I acknowledge, with all Joy and Thankfulneſs, thy great Goodneſs manifeſted to the Children of Men, in the wonderful Work of our Redemption. I adore thy infinite Love and Compaſſion, which took Pity upon us, when we had loſt and ruined ourſelves, and didſt ſend thy only begotten Son into the World, that we might live through him. This Day, O Lord, gives me a happy Opportunity of remembring thy ſpecial and extraordinary Kindneſs to thy unworthy Creatures, which calls for my higheſt and exalted Praiſes, to be joined with thoſe of the bleſſed Company above, who are never weary of giving Honour, Glory, Bleſſing, and Thankſgiving to thee, not only in their own Behalf

Behalf, but even for thy wonderful Goodneſs to the Children of Men. Praiſe the Lord, therefore, O my Soul; and all that is within me, praiſe his holy Name.

Impreſs, O Lord, upon my Mind, ſuch a Senſe of what my deareſt Saviour has done for me, that I may celebrate all the Myſteries of my Redemption, eſpecially that which thy Church this Day ſuggeſts to my Remembrance, with profound Humility, with exalted Thoughts of thine ineffable Goodneſs, and with moſt thankful Acknowledgments of thy great Love demonſtrated to the Sons of Men: That my Heart and Life being truly affected and influenced by the Power of them in this World, I may, through thine infinite Mercy, receive the eternal Benefit of them in the World to come, where thou, O Lord, liveſt and reigneſt with the Son, and the Holy Ghoſt, one God, World without End. *Amen.*

II.

Bleſſed Jeſus, I adore with all Humility thine infinite Condeſcenſion in being made Man, in quitting the Manſions of Glory, to take upon thee the Form of a Servant, and in ſubmitting to the loweſt Condition of humane Life, in

order to relieve our Miſery, and to guide us in the Way to everlaſting Life; grant that I may chearfully ſubmit to the meaneſt Offices for the Good and Benefit of my Fellow Chriſtians, and that I may be content, and reſigned under all the moſt afflicting Circumſtances of Life, which the wiſe Providence of God ſhall think fit to lay upon me.

Bleſſed be thy Goodneſs, O my Saviour, in ſuffering thyſelf to be circumciſed, and in being obedient to the Law for Man, whereby, in order to fulfill the Will of God, thou didſt take upon thee the Form of a Servant. Grant me the true Circumciſion of the Spirit, that my Heart and all my Members being mortified from all worldly and carnal Luſts; I may in all Things obey thy bleſſed Will, and after thy Example be ready to ſacrifice my Reputation, rather than neglect my Duty.

Adored be thy Mercy, O bleſſed Jeſus, in communicating the glad Tidings of thine Appearance in the World, to the People of *Iſrael*, by the Miniſtration of Angels; and in revealing the joyful News to the Gentiles, by a bright and unuſual Star, that the harmonious Sound of the Goſpel has reached this Land of my Nativity. Oh! may I always

always value ſuch an ineſtimable Benefit, by walking as a Child of the Light, and by compaſſionating and relieving, to the utmoſt of my Power, the Miſeries of thoſe that ſit ſtill in Darkneſs.

How can I ſufficiently praiſe thee, O bleſſed Jeſus, for thy glorious Reſurrection, whereby thou haſt made known the Power of thy Divinity, and proved thyſelf to be the true Meſſias. Grant that thy Victory over the Grave, may ſtrengthen me againſt the Fear of Death, that I may look upon it as a Deliverance from Sin and Sorrow, and as a Paſſage to a happy Eternity; and that the infinite Value of thy Sufferings may ſupport me under the Senſe of thoſe many Follies which I heartily repent of.

I rejoice, O bleſſed Jeſus, in thy triumphant Aſcenſion, when thou didſt open the Kingdom of Heaven to all Believers, and didſt ſit down at the Right Hand of thy Father, adored by Angels, and interceding for Sinners. Oh! wean my Mind from the Vanities of this World, and place my Affections entirely on Things above; that I may ſpend the remaining Part of my Life to ſecure an eternal Inheritance. *Amen.*

A Prayer on any Saint's Day.

O Lord God, precious in thy Sight is the Death of thy Saints and Martyrs, becauſe they have had the great Happineſs to give thee the utmoſt Teſtimony of their unfeigned Love and Affection. Precious to themſelves, O Lord, is the Death of thy Saints, becauſe as they have been Partakers of Chriſt's Sufferings, ſo when his Glory ſhall appear, they ſhall be made glad with exceeding Joy. Let their Death be always precious, O Lord, in thy Sight, becauſe their Example has convinced me of the Poſſibility of ſerving thee under the greateſt Difficulties, and animates my Endeavours with the Proſpect of their happy Succeſs.

I bleſs and praiſe thy Holy Name, for all thy Apoſtles, Saints, and Martyrs departed this Life in thy Faith and Fear. I congratulate their Victories over the World, who overcame themſelves, and led in Triumph their own Paſſions. I commemorate with all Thankfulneſs their heroic Piety, who ſerved their

their Lord in Hunger and Thirſt, in Priſon and Chains, on Racks and in Torture, and who undauntedly encounter'd Death armed with the greateſt Terror. Let that mighty Grace, O Lord, which enabled them to conquer all Oppoſition, ſupport and animate thy Servant, who is ſurrounded with the ſame Temptations, and expoſed to the ſame unruly Paſſions. Let their Example teach me to be humble and meek, and to ſubmit all my Deſires to the Will of God; to govern my Senſes by Reaſon, and my Reaſon by the Dictates of Revelation; to hold faſt thy true Religion and Worſhip, and never to live unworthy thereof; to take up the Croſs, and to reſiſt unto Blood, ſtriving againſt Sin. Let their mortified Lives raiſe me above the Pleaſures of Senſe, and let the Pattern of their Piety and Devotion, of their Purity and Charity, of their patient Suffering and Perſeverance unto the End, be always ſo lively imprinted upon my Mind, that I may tranſcribe their Example in my Life and Converſation, and thereby inherit thoſe Promiſes they are now made Partakers of, through the Merits of Jeſus Chriſt, my only Mediator and Advocate. *Amen.*

A Prayer at our first Entrance into the Church.

LORD, I am now in thy Houſe; aſſiſt, I pray thee, and accept of my Services. Enable me, and all who ſhall this Day meet in thy Name, to worſhip thee in Spirit and in Truth. Let thy Holy Spirit help our Infirmities, and diſpoſe our Hearts to Serioufneſs, Attention, and Devotion; and grant that we may improve this Opportunity to the Honour of thy Holy Name, and the Benefit of our Souls, through Jeſus Chriſt our Saviour. *Amen.*

A Prayer at Church after the Service is ended.

BLESSED be thy Name, O Lord, for this Opportunity of attending thee in thy Houſe and Service.

Grant that I and all that profeſs thy Name, may be Doers of thy Word, and not

not Hearers only: Pardon our Wandrings and Imperfections, and accept both us and our Services, through our only Mediator Jesus Christ. *Amen.*

A Prayer for Chastity.

GReat and glorious Lord God! thou art a Being of infinite Holiness, and unspotted Purity, and hast declared thy Hatred and Abhorrence of all Impurity and Uncleanness. I present myself before thee at this time, beseeching thee to give me a Heart full of Sorrow and Concern for that the Temper and Disposition of my Mind is so opposite and contrary to thee, and that I am so far from that Purity and Holiness which thou requirest, and which is necessary to make me meet to relish and partake of the Joys and Delights of thy Kingdom.

[' I come unto thee to beg Relief and ' Assistance from thee, ' and to beseech thee, ' for the Sake of thy ' dear Son, to pardon ' and forgive all the impure and wi

This is to be used by such whose Case requires it.

ked
oughts,

'Thoughts, Deſires, and Purpoſes which 'I have ever entertained in my Mind, 'and all the immodeſt and unchaſte Be- 'haviour and Actions of my Life. And, 'O merciful God, I likewiſe implore Par- 'don and Forgiveneſs, for all who have 'tempted me, or have been tempted 'by me, or have been Partakers with 'me in any kind of Impurity. Reſcue 'them from the Power and Dominion 'of their Luſts, and grant that they 'may be converted unto thee.]

O be thou pleaſed to purge and cleanſe my Soul from all Filthineſs of Fleſh and Spirit, and grant that my Body may be a holy Temple, fit for thy Holy Spirit to dwell in.

To this end, do thou enable me to mortify and ſubdue all fleſhly Luſts, which war againſt the Soul, which wound the Conſcience, grieve the Holy Spirit, and render the Mind unfit for the Performance of Holy Duties.

Create in me, O God, a clean Heart, and renew a right Spirit within me. Put thy Fear into my Heart, and cauſe in my Soul a ſtedfaſt Reſolution againſt, and Deteſtation of all Uncleanneſs. Let me ever remember, that thou art every where preſent, and that all Things, how ſecret ſoever they may be kept from

from Men, are naked and open to the Eyes of him with whom we have to do. Let me ever remember that thy holy Word declares, that Whoremongers and Adulterers ſhall be judged and condemned by thee, and that no unclean Perſon ſhall enter into thy Kingdom, and that for the Sake of theſe Things, the Wrath of God cometh upon the Children of Diſobedience.

And that I may obtain the Grace of Chaſtity, make me, O God, careful and diligent in the Uſe of thoſe Means that are neceſſary to this End. I know, O Lord, that Purity is thy Gift; but I know likewiſe, that thou wilt not beſtow it on ſuch as be ſlothful and negligent, and will not uſe the Means which thou haſt appointed for the Attainment of it. Let me be diligent and induſtrious in the Place and Station, wherein thy Providence has ſet me, conſidering that Idleneſs is the Occaſion of Impurity. Teach me to keep a ſtrict Guard over my Senſes, to refrain from all evil and corrupt Communication; and grant that my Speech may be ſuch, as may miniſter to the Edification of thoſe with whom I converſe. Teach me to be ſober in my Attire, moderate in my Diet, temperate in the Uſe of all Things, prudent in the Choice of my Company, diſpoſed

to

to practiſe the neceſſary Duties of Mortification and Self-Denial, and watchful over my own Heart, ſtifling and ſuppreſſing the very firſt Motions to Impurity.

Let me abſtain from ſeeing all ſuch Sights, and refrain from reading all ſuch Books, as are apt to excite in me any Looſeneſs or Levity of Spirit; and let me be conſtant and diligent in reading and meditating on the Holy Scriptures, which are apt to cleanſe the Heart, and to excite pious Affections in my Soul.

Make me mindful of the Dignity and Holineſs of my Profeſſion, and to remember, that if any one defile the Temple of God, him will God deſtroy.

Give me a juſt Eſteem and Value for the honourable Eſtate of Marriage, which thou haſt ordained as a Remedy againſt Fornication; and grant that (when I enter into it) I may never abuſe it, by allowing myſelf ſuch Liberties as are inconſiſtent with the Purity of the Chriſtian Religion.

Grant that my Soul and Body may be preſerved pure and undefiled; that glorifying thee, in my Body and in my Spirit now, I may hereafter be glorified in thee. Give me a firm Faith in thy Power for the ſubduing all Impurity, and

and whatever is contrary to thy bleſſed Will in my Soul. Let no Diſcouragements keep me from preſenting frequent and fervent Petitions to thee for this excellent and neceſſary Gift, in the Name of our great Mediator Jeſus Chriſt; to whom, with thee, and the Holy Ghoſt, be all Honour and Glory, Thankſgiving and Praiſe, now and for ever. *Amen.*

A Prayer for Submiſſion to the Will of God, and for Contentment.

I.

O Almighty and All-wiſe God, the Creator, Diſpoſer and Governor of all Things; from thee I have my Being, and of thy Fulneſs I have all that I poſſeſs and enjoy. O God, grant that I may always adore and reverence thee as the ſupreme Object of my Love, my Fear, my Hope, and my Truſt; and that I may render thee all thoſe religious and devout Affections, which are due to thee my Maker and Sovereign Lord.

II.

II.

Whatever thou pleaſeſt, that doſt thou in Heaven and in Earth; from thee cometh every good and perfect Gift, neither is there any Evil that cometh, that thou haſt not appointed; thou makeſt poor, and makeſt rich; thou bringeſt low, and lifteſt up; grant, therefore, I may reverence and acknowledge thy Providence in every Thing that befalls me, and from thence adore thy Goodneſs, and acknowledge thy Juſtice, and pay all humble Submiſſion to thy Sovereign Will and Pleaſure, out of a firm Perſuaſion of thy infinite Wiſdom and Goodneſs.

III.

O God, who in thy Wiſdom haſt ordained the ſeveral Orders and Degrees, the ſeveral different States and Conditions of Men in this World; grant me full Contentment of Mind in that State thou haſt been pleaſed to place me, and Humility to acquieſce in thy Diſpoſal of me, and Grace carefully and faithfully to diſcharge thoſe Duties it requires of me. Grant me Patience under all Loſſes and Diſappointments, and remove all Repining and Envy far from me.

IV.

IV.

O God, I am thy Creature; my entire Dependence is on thee; grant that therefore my Faith, my Hope, and my Truſt may always be in thee, and that my Hope and my Truſt may not be in vain; grant I may always fear and obey thee, for then thou haſt promiſed thou wilt never leave me nor forſake me. I will therefore take no anxious Thought for my Life, what I ſhall eat, or what I ſhall drink, or wherewithall I ſhall be cloathed, (as a Gentile that knows thee not) ſeeing thou knoweſt I have need of all theſe Things, and that if I ſeek thy Righteouſneſs, all theſe Things ſhall be added unto me, out of thy great Bounty and Fulneſs. Nor will I be diſmayed at any Calamity thou in thy wiſe Providence ſhalt order for me, ſeeing all Things ſhall work together for Good to them that love and fear thee.

V.

Take from me all Sorrow, that the Love of worldly Things may at any Time raiſe in me, from my unſucceſsful Hopes and Deſigns in this World, or from any Evils or Calamities of this Life. Let me not hereafter wiſh for Proſperity,

Proſperity, for Health, or Life; but with the Proſpect of ſpending them in thee, with thee, and for thy Glory. I pray not, that thou wouldſt give me either Proſperity or Adverſity, Health or Sickneſs, Life or Death; but that thou wouldſt diſpoſe my Proſperity, and my Adverſity, my Health, my Sickneſs, my Life, and my Death, for thy Glory, and for my own eternal Welfare. Thou alone knoweſt what is moſt expedient for me; thou art my Sovereign Maſter and Lord; guide and govern me at thy Pleaſure, give me or take from me as ſeemeth beſt to thy Providence, and in all Things conform my Will to thine. And grant, that with an humble Submiſſion and holy Confidence, I may equally reverence and adore the moſt different Events which thou ſhalt accompliſh in me.

VI.

O God, grant I may with a conſtant Evenneſs of Spirit embrace all thy Diſpoſals, foraſmuch as I know not what to ask, and cannot deſire abſolutely one Event rather than another, without Preſumption, and without making myſelf the Judge of all that Train of future Things, which thy Wiſdom has ſo juſtly concealed from my

my View. I know, O Lord, my whole Knowledge may be reduced to this one Point; That it is Good to obey thee, and Evil to offend thee. After this, I know not what is beſt or worſt amongſt all Things. I know not what is more profitable for me, Health or Sickneſs, Riches or Poverty, any Condition, any Circumſtances of this World; ſuch a Judgment ſurpaſſeth the Force and Sagacity of Man, and lies hid amongſt the Secrets of thy good Providence; which I will reverence and adore, and humbly ſubmit to, but will never attempt to trace, or penetrate into, or diſpute and murmur againſt. Finally, O my God, I commit my Life, and the deareſt Concerns that attend it, to thy Diſpoſal, in the Name of Jeſus Chriſt my Saviour, beſeeching thee for his Sake, by ſuch Ways and Means as thou ſeeſt fit, to bring me to Life eternal. *Amen.*

FINIS.

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